LUCKNOW:

A GAZETTEER,

BEING

VOLUME XXXVII

OF THE

DISTRICT GAZETTEERS OF THE UNITED PROVINCES OF AGRA AND OUDH.

COMPILED AND EDITED BY

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ALLAHABAD:

PRINTED BY F. LUKER, SUPDT., GOVT. PRESS, UNITED PROVINCES.

1904.

Price Rs. 3 (4*s*.).

GAZETTEER OF LUCKNOW.

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PREFACE.

The old Gazetteer of Lucknow, which formed a portion of the Gazetteer of the Province of Oudh, was largely taken from the Settlement Report of Mr. H. H. Butts, and consequently followed the arrangement of that volume—a most valuable compilation, although necessarily out of date. The present work is wholly original in form and almost equally so in matter. The district is the smallest of the United Provinces, but at the same time one of the most important. The task of compilation has been rendered easier by the ready assistance given me by Mr. J. Hope Simpson, I.C.S.; Mr. C. H. Berthoud, I.C.S., who contributed notes on Lucknow City, and Mr. L. M. Jopling, I.C.S.

ALLAHABAD: }
March 1904. }

H. R. N.

GAZETTEER OF LUCKNOW.

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ABBREVIATIONS.

J. R. A. S.—Journal of the Royal Asiatic Society.

J. A. S. B.—Journal of the Bengal Asiatic Society.

A. S. N. I.—Archæological Survey of Northern India.

E. H. I. or Elliot—The History of India as told by its own Historians, by Sir H. M. Elliot.


DISTRICT
LUCKNOW
Scale—1 Inch = 8 Miles
10 5 0 10 Miles
SITAPUR
HARDOI
UNAO
BARA BANKI
RAI BARELI
REFERENCE.
Chief Town ○ LUCKNOW
Tahsil ▫ MALIHABAD
Pargana Capital ▫ MAHONA
Thana or Police Station ○ Itaunja
Town or Village ○ Amethi
Metalled Road
Unmetalled Road
District Boundary
Tahsil
Pargana
Railway
Canal
LUCKNOW
MALIHABAD
MAHONA
MOHANLALGANJ
BIJNAUR
NIGOHAN
KAKORI
L. S. B. Railway
To Sitapur
O. & R. Railway
To Bara Banki and Fyzabad
To Zaidpur
To Sultanpur
To Kursi
To Mohan
From Cawnpore
From Rai Bareli
Gumti R.
Sai R.
Amaniganj
Umaria
Kumhrawan
Itaunja
Manpur
Badaian
Amraul
Mal
Saspan
Tharia
Nabiparah
Rahimabad
Kasmandi
Kharawan
Bakshi ka Talab
Mariaon
Daliganj
Badshahnagar
Chinhat
Juggaur
Malhaur
Amethia
Alamnagar
Para
Dona
Khushalganj
Monda
Behta
Amausi
Sarsawan
Gauria
Ahmamau
Bakas
Barauna
Utrahtia
Ain
Piparsand
Mati
Purwar
Jaiti Khera
Banthara
Bhatgaon
Harauni
Tiruna
Rahimnagar
Bani
Sissaindi
Deoti
Karora
Anian
Kankha
Jabrauli
Dabaria
Utranwan
Nagram
Salmasi
Dayalpur
Sherpur
Miraknagar
Jokhandi
Bahrauli
Salempur
Amethi
Rahmatnagar

Pargana Capital .... ▣ MA

Thana or Police Station . ○ Ita

Town or Village .... ○ Am

Metalled Road ......

Unmetalled Road ......

District Boundary ......

Tahsil ...... " ......

Pargana ...... " ......

Railway ......

Canal ......

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CHAPTER I.

General Features.

The district of Lucknow, although the smallest in Oudh, and in fact in the whole of the United Provinces, is perhaps one of the most important of all, as it contains the largest city in the provinces. As an agricultural tract it is of little significance, but it stands in the first rank as a political centre, and though it cannot compare with the neighbouring city of Cawnpore, the commerce of Lucknow is of considerable magnitude. In shape it is an irregular parallelogram, with an average length of forty-five miles and an average breadth of twenty-five miles. It is bounded on the east by Bara Banki, on the south by Rai Bareli, on the south-west and west by Unao, on the north-west by Hardoi and on the north by Sítapur. The district thus lies between the parallels of 26° 30′ and 27° 10′ north latitude, and 80° 34′ and 81° 13′ east longitude. The total area of Lucknow is 619,016 acres or 967·2 square miles.

Boundaries and area.

The general aspect of the country is that of an open champaign, destitute of hills or eminences, but well studded with villages and finely wooded. In places it is most fertile and in some parts very highly cultivated. It is traversed by two rivers, the Gumti and the Sai, and in their neighbourhood, as well as in that of the minor watercourses, the surface is broken by ravines, while near the rivers are found sandy dunes almost wholly devoid of irrigation and fit for nothing but the cultivation of poor crops of *bajra* and *moth* or merely thatching-grass. Elsewhere lie wide stretches of barren *úsar*, which sometimes extend for miles and present no sign of vegetable growth. These *úsar* plains are chiefly to be found in the west and south of the district, and their influence often affects the cultivated fields in the neighbourhood. They are particularly marked in the Bijnaur pargana, where over 30 per cent. of the total area is absolutely barren. The geology of the district exposes nothing but the ordinary Gangetic alluvium. In a boring for an artesian well at

Topography.

Lucknow the alluvium passed through consisted of 1,336 feet of sand and sandy silt, with occasional beds of kankar. Even at that depth the experiment proved a failure, and no permanent water-supply was obtained at 1,000 feet below sea level.

Levels. With the exception of the immediate neighbourhood of the rivers, the level of the district is unbroken. The slope of the country is from north-west to south-east, the direction taken by both the Gumti and the Sai, and consequently of the watershed lying between them; but its gradual character may be partly predicted from the tortuous course of the streams, which seem to find a way with difficulty through the country. At the extreme north of the district, near Mahona, the ascertained level is 415 feet above the sea; at the Alambagh to the south of Lucknow it is 394 feet; and at Nagrám on the south-eastern boundary it is 372 feet. Thus the mean general slope from north to south is no more than 43 feet or less than a foot per mile.

Gumti river. The river Gumti has its origin in the Pilibhít district, about nineteen miles east of the town of that name. After a sinuous course of 42 miles in a south-easterly direction, it enters Kheri, and after cutting off the two parganas of Muhamdi and Pasgawan from the rest of the district, flows almost due south to form the boundary between the districts of Hardoi and Sítapur as far as its entrance into Lucknow. Thence it flows south through the district in a very tortuous course, separating the parganas of Mahona and Malihabad. It enters the Lucknow pargana at the village of Raniamau and winds through this subdivision in a south-easterly direction, passing through the city of Lucknow and forming for some four miles the south-eastern boundary of the parganas of Lucknow and Mohanlalganj. After leaving the former at Sikandarpur Khurd, it continues to form the northern and eastern boundary of pargana Mohanlalganj. It finally leaves the district at Salempur and enters Bara Banki. The bed of the river is a good deal below the general surface of the country, so that it cannot be utilized for irrigation purposes; the best lands, too, are always at some distance from the Gumti, for the high bank consists either of wide tracts of undulating sand or raised ridges of rugged ground from which the soil has been washed and cut away by the rains. In places there are narrow

belts of moist khadir land between the two banks formed from silt deposited by floods. The soil thus deposited is usually clay with a sprinkling of sand, but the proportion of the latter varies from place to place and from time to time. The greater part of the khadir lies in the Lucknow pargana, where it forms a portion of 37 villages. In the Malihabad pargana only three villages, and in Mahona but one, Kathwara, have any considerable cultivated area in the khadir. In the Mohanlalganj pargana there is practically none, the right bank of the river being as a rule harder than the other. These tarai lands bear but sparse kharíf crops, but in a dry year the rabi harvests are excellent; although being reaped later than on the uplands the crops are liable to damage from hailstorms. All the tarai is apt to be inundated in years of heavy rainfall and is consequently of a somewhat precarious nature, but the fluvial action of the river is but seldom violent or sudden. The villages on the high bank, on the other hand, are devoid of irrigation and are liable to suffer from a deficiency of moisture. The subsoil is almost always of a sandy porous nature and in many places, especially the Mohanlalganj pargana, is greatly broken by ravines.

The tributary streams of the Gumti are few and small. Tributaries. The chief of them is the Behta, a small perennial stream which has its origin in the Hardoi district. It enters this district at Jindaur in the south-west of pargana Malihabad, and flows through the south of the pargana in a very irregular course into Lucknow, after forming for a short distance the northern boundary of Kakori. It joins the Gumti on the right bank from the south near the village of Kankarabad. The Loni is another small stream which has its origin in the Mohanlalganj pargana, and after flowing east for a course of about nine miles joins the Gumti on its right bank near Salempur. The other tributaries on the same side are the small Jhingi and Akraddi nálas which traverse the north-east of pargana Malihabad, entering it from the Hardoi district and joining the Gumti at Majhaura and Gopramau, respectively, after flowing in a course roughly parallel to one another. Their course is marked by unculturable *úsar* abounding in beds of kankar. On the left bank the tributaries are all small and unimportant. The chief is perhaps the

Kukrail of pargana Lucknow, which rises to the north of the village of Asti in Mahona and joins the Gumti just below the city.

Sai river. The Sai river enters the district on the south-west from pargana Mohan of Unao. It forms for a short distance the boundary between that pargana and Bijnaur and then enters the latter at Darabnagar. After cutting off five villages from the rest of the pargana, it again forms the district boundary, separating Bijnaur from Parsandan and then enters Unao at Bani, where the river is crossed by a bridge on the metalled road to Cawnpore. It reappears in pargana Nigohan, flowing for several miles along its south-western borders, and finally leaves the district at Birsinghpur. It ultimately joins the Gumti, after traversing Rai Bareli and Partabgarh, 18 miles below Jaunpur. The bed of the river is shallower than that of the Gumti, and the land on its banks less intersected with ravines. On the left side lies a sandy tract very similar to that of the Gumti, but of less extent; it is well marked in both the parganas which it drains, the hot west winds blowing sand out of the bed of the river across the country lying to the north-east of the stream. The khadir of the Sai is very small. Only three villages, Bhadnamau in Bijnaur and Miranpur and Mungtiya in Nigohan, are classed as precarious owing to the influence of the river.

Tributaries of the Sai. There are two important tributaries of the Sai. One, known as the Nagwa, rises a few miles to the north of Mohan in the Unao district, and separates the Mohan-Auras pargana from Kakori, draining the south of the latter. It then for a short distance forms the boundary between Kakori and Bijnaur, turning south into the latter pargana at Bhadoi. After traversing Bijnaur, it falls into the Sai near Bani, a short distance above the bridge. The other is the Bakh, which originates near the Lucknow Railway station, and at first consists of a mere chain of jhíls in the hollow parts of pargana Bijnaur. Thence it enters Mohanlalganj from the north-west and after traversing two villages of that pargana passes into Nigohan as a perennial stream. It winds through the centre of the last-mentioned pargana and joins the Sai near Birsinghpur on the Rai Bareli border. The soil in its neighbourhood is generally a loam of fair quality, changing into sandy *bhur* as it approaches the Sai.

Drainage.

It will thus be seen that the Gumti and Sai with their various distributaries form the main drainage lines of the country. Their watersheds are seldom well defined, and frequently we find stretches of lowlying ill-drained land, in which the water collects in large jhíls and where *úsar* has been formed as the result of saturation. Beginning from the north-west, there is a large sandy tract in pargana Malihabad to the west of the Gumti, and beyond this to the west a long and narrow strip of good loam soil running down the centre of the pargana and drained by the small Akraddi and Jhingi streams. West of this again is a wide stretch of country which is poorly drained and chiefly characterized by *úsar* and *dhák* jungle, while the surplus water collects in a few large depressions. In the extreme west and the south flows the river Behta, whose course is marked by ravines and inferior sandy soil with numerous reefs of kankar. South of Malihabad is Kakori, the northern half of which consists of a loam soil and is drained by the Gumti and the Behta. This portion of the pargana resembles the central tract of Malihabad and that portion of Lucknow which lies west of the Gumti. The western part is drained by the Nagwa, and like the southern half of the pargana and almost the whole of Bijnaur, consists of heavy clay soil, interspersed with stretches of *úsar* and studded with numerous jhíls. The superfluous water is in some cases carried off by the Nagwa, and in the east of Bijnaur the larger jhíls form an almost continuous chain and ultimately form the Bakh, which passes through the west of Mohanlalganj and the centre of Nigohan. Much of this pargana, however, lies low and the water has a tendency to accumulate in years of heavy rainfall. The western portion is drained by the Sai along whose banks lies a tract of poor sandy soil. Further eastwards are the parganas of Mohanlalganj and Nigohan. In the former the north and north-east are drained by the Gumti, the banks being high and scored by ravines; the soil is poor and of a sandy nature, and means of irrigation are deficient. Below this is a loam tract occupying the centre of the pargana and drained by the Loni, which flows eastwards into the Gumti. The southern and larger half of the pargana lies low; the soil is a stiff clay with a considerable proportion of *úsar* in the north. Jhíls are very numerous,

as the drainage finds no natural outlet. A similar tract is to be found in the north of Nigohan, which also resembles Bijnaur with its heavy clay soil and the large *úsar* plains. The centre and south are drained by the Bakh and the Sai, whose courses are marked by a light sandy soil of a somewhat inferior nature. North of the Gumti, in pargana Lucknow, we find a similar sandy soil in the neighbourhood of the river, while beyond this is a stretch of loam fairly well-drained by the Kukrail and a few minor streams. In the north-east there are several patches of *úsar* which extend into the south-east of Mahona. The central portion of the latter is a fairly high loam soil, to the west of which lie the sandy belt that follows the course of the Gumti and the low tarai in the immediate vicinity of the river, this being more marked in the north. The north-eastern tract of Mahona lies very low and is characterized by a stiff clay soil with a considerable area of *dhák* jungle and numerous jhíls, the water of which finds an eventual outlet in the Reth, which flows eastwards into Bara Banki.

Soils.

In general the soil of the district resembles that of the rest of Oudh, being a light alluvial loam. There are, as usual, many local variations, the nature of the soil ranging from pure sand to a heavy clay. The best soil is a mixture of these two and is known as loam or *dumat*, a term which embraces an infinite variety of soils according to the proportion of sand. Thus the term *dumat* as used by the cultivators is most comprehensive, including soil that appears to be almost all sand, on which meagre crops can only be raised by a liberal application of manure and water, as well as the rich loam, whose fertility is manifest in the excellence of the harvests which it bears. As a whole, the district is not remarkable for its natural productiveness. Round the city and the smaller towns where the population is thickest and the supply of manure most abundant, it has been brought to a high degree of fertility; but there are large areas of inferior and precarious land in the neighbourhood of the rivers; and in the south-western parganas there is much heavy clay which is only suitable for rice. These clay tracts are ordinarily the accompaniment of defective drainage; they are studded with

tanks and usually contain large areas of *úsar* land, a sure sign of saturation.

At the last settlement two systems of soil classification were employed in different parts of the district. In pargana Lucknow the conventional system was adopted, the soils being demarcated as *goind*, *manjhar* and *palo*. The first is the richly manured land immediately adjoining the homestead; *manjhar*, or the middle land, is the ordinary well cultivated land of the village which receives a small amount of manure and which is responsible for the bulk of the staple crops; and *palo* is the outlying land which from its position is but imperfectly cultivated and never manured. In the rest of the district the old demarcation into natural soils was followed, with the addition of *goind* as a separate class. They are known as *dumat* or loam, *matiar* or heavy clay, and *bhur* or sand. The proportion of the *goind* land was highest in the Lucknow pargana, as was only to be expected from the proximity of the city. Here it amounted to 20·78 per cent., while in the rest of the district it was 16·51 per cent., giving an average of 17·26 per cent. for the entire area. Of the rest, in pargana Lucknow 28·52 per cent. was classed as *manjhar*, 37·85 per cent. as *palo*, and 12·85 per cent. as *tarai*, the latter being the lowlying alluvial soil on the banks of the Gumti. In the other six parganas 54·9 per cent. was demarcated as loam, 19·98 per cent. as clay, 8·29 per cent. as sandy *bhur*, and the small remaining proportion of ·32 per cent. consisted of *tarai* land along the Gumti and Sai rivers. Soil classification.

From the foregoing description of the drainage lines of the district some idea will have been gained of the localities of the principal jhíls and depressions. None of these are of any great depth or area, and all of them are liable to dry up in years of abnormally scanty rainfall—a fact which renders them peculiarly unreliable as means of irrigation. In 1880 the tank irrigation failed altogether, as every jhíl in the district is said to have run dry. This, however, is rarely the case, and the larger depressions contain water under all but very exceptional circumstances. The most important are in Mohanlalganj, where are the great Karela jhíl near Hulaskhera, to the east of the tahsíl Lakes and jhíls.

headquarters, and that near Purseni to the north. The other jhíls lie in the south of the pargana, the chief being those near Nagram, Chitauni, Samesi and Deoti. In Nigohan the only jhíls of importance are those of Jabrauli and Sissaindi, which are usually full of water and of considerable value. In Bijnaur the chief are those lying between the town of that name and Kali Pachhim, but there are innumerable other large depressions, notably at Korauni, Jaitikhera, Amausi, Alinagar and Garhi Chunauti. In the south of Kakori there is the large jhíl at Sakra, while there are several others along the line of the abandoned canal. In Malihabad the chief depressions are those at Tharri, Saspan, Kasmandi Khurd and Antgarhi, but none are of any great importance. In pargana Lucknow there are several jhíls to the south of the city, but the only one of any size is the large expanse of water known as the Kataulha Tal near Chinhat. In pargana Mahona, the largest jhíls are those of Usirna, Rukhara and near Itaunja, as well as the collection of swamps in the north-east, near Gularia, which form the source of the Reth.

The old canal.

Mention should also be made of the old canal of King Ghazi-ud-din Haidar. This useless work was undertaken with the idea of irrigating parts of Hardoi, Unao and Lucknow, by bringing the water of the Ganges across country into the Gumti. The project failed, owing to the unscientific manner in which the work was carried out, and benefited no one but a set of rapacious contractors. The scheme originated with Raja Bakhtawar Singh and was continued by King Nasir-ud-din Haidar, who spent enormous sums in its excavation. The bed is always dry except in the rains, when it serves as a sewer to carry off the superfluous water. The canal enters the district in the north-west of Kakori, and after traversing that pargana in an easterly direction enters Lucknow. It is crossed by the railway near Alamnagar, and then runs to the south of the city parallel to the Havelock road, separating civil lines from cantonments. From Government House it turns north-east and joins the Gumti to the south of Sultanganj. It formed the first line of defence of the rebel forces during the second relief of Lucknow by Sir Colin Campbell. It is possible that part of this canal

may eventually serve a useful purpose, as it is proposed to use the cutting for the projected Sarda Canal, in which case it would be employed partly as an escape and partly as the main irrigation channel.

Precarious tracts.

The precarious tracts of the district are few. The villages thus classified fall under two heads, the first comprising those which are liable to suffer at all times and especially in dry years from deficient means of irrigation and from the sandy nature of the soil; and the other those villages which are liable to damage from floods in years of excessive rainfall. The former consists mainly of the villages situated on the high banks of the Gumti, especially in pargana Lucknow, where there are six villages thus affected, and in Mahona and Mohanlalganj. In Malihabad there are several villages lying in the north-east of the pargana where the soil is sandy and the water supply insufficient, and the same remarks apply to a few villages in Bijnaur and Nigohan on the banks of the Sai. Those in which flooding constitutes a danger lie in the clay tracts of the south and west of the district and also in the Gumti tarai. Most of the latter are situated in the Lucknow pargana and in Mahona.

Floods.

Except in the tarai, however, where much of the cultivated land is constantly liable to be inundated by the river when it comes down in flood, the damage done by flooding is seldom great. Floods occurred in many parts of the district in the wet years of 1870 and 1871, and caused an extensive destruction of the kharíf crops resulting in a heavy revenue balance. From that date onwards there were no floods for over twenty years. In 1893 the rainfall was considerably above the average, and this was followed by the unusually wet year of 1895, when the jhíls overflowed their banks in many places and caused some damage in the month of September. Since that year the district has suffered from no calamity of a similar nature.

Floods on the Gumti.

The river Gumti is greatly affected by the periodical rains, and normally it rises and falls about 15 feet in the year. According to tradition the variation was formerly much greater, and still at times the river comes down in an enormous volume rising well above the high banks. In 1871 during the

rains the river at the Lucknow railway bridge was a flood 588 feet broad and 41 feet deep, with a velocity of 3·57 miles per hour and an extreme discharge of 34,369 cubic feet per second. This, however, was completely eclipsed by the great flood of 1894, when on the 13th of September the river rose to a height of seven feet above the normal high flood level and the maximum discharge was calculated to be 234,000 cubic feet per second. On this occasion the roadway by the river was entirely submerged and the water reached a foot above the level of the ball-room floor in the Chattar Manzil. This inundation was, of course, entirely exceptional and no other such excessive floods can be recalled. The normal high flood level of the river at Lucknow is 357 feet above the sea level, and the highest discharge in ordinary years is not much more than 25,800 cubic feet per second. Other floods are recorded as doing considerable damage in 1854, 1870 and 1891. The occurrence of floods on the Gumti invariably synchronizes with unusual rain in August and September, when the river basin has already become saturated; a heavy burst at the beginning of the monsoon having no marked influence on the height of the stream. In 1894 the excessive rise of the river was directly due to the heavy rain on the 5th, 6th and 7th of September.*

Waste lands.

The barren area of the district at the time of the first regular settlement amounted to 148,029 acres or nearly 24 per cent. of the whole. In 1896 this was reduced to 127,938 acres or 20·6 per cent. Since the settlement there has been a further considerable decrease, the total area thus classified being 122,584 acres or only 19·7 per cent. in 1902. Of this about 20 per cent. was covered with water and 17·5 per cent. by town and village sites, roads, buildings and the like, so that the actual area of barren waste is not much more than 11 per cent. of the whole district. During the past forty years the area under water has varied naturally but little, but that occupied by houses and roads has largely increased. There has, however, been a more than corresponding decrease on the part of the actually barren land, from which it appears that much of that which was formerly considered unculturable has since been brought under the

* See Mr. H. G. Passanah's report, 1897. (P. W. D. No. 3365W.A.)

plough. A fair proportion of this consists of the sandy soil along the high banks of the rivers, chiefly in the parganas of Lucknow and Nigohan. Probably all of it would be productive with the aid of manure and water, but these are difficult, if not impossible, to obtain. The bulk of the barren land, however, is of a most intractable kind, consisting of wide plains of *úsar*, which is not only absolutely irreclaimable, but has also to be attentively watched and carefully checked by cultivation, as it is wont to affect the fields bordering on its margins. These plains are of considerable extent, commencing from the centre of the eastern boundary of Mohanlalganj and stretching through the district in a westerly direction throughout the parganas of Bijnaur and Kakori and thence into Unao. The worst affected pargana is Bijnaur, in which no less than 29 per cent. of the total area consists of *úsar*. There are also similar tracts of considerable extent in Mohanlalganj, Kakori, the north-west of Malihabad and the south-east of Mahona. These plains present the most desolate aspect, and the only vegetable growth that can be seen on them is a stunted grass, which lasts only so long as the rains are still fresh upon the soil. They are consequently of no value as pasture and the sole marketable commodity which is derived from them is the saline efflorescence known as *reh*, which is collected and used by the Dhobis in washing, and is also employed to some extent in the paper mills.

Kankar.

Owing to the nature of the country the mineral products of the Lucknow district are few. The most important is the nodular limestone known as kankar, which is found in all parts of the district in beds of varying thickness at a distance ranging from two to five feet below the ground. Kankar in its natural form furnishes a road metal of unsurpassed quality, and consequently there is a very great demand for it both in Lucknow itself and along the numerous lines of metalled road. When burnt and ground, kankar forms an excellent hydraulic lime which is largely used in building, and lime kilns are generally to be found at the kankar quarries. The average price of such lime is about Rs. 20 per hundred cubic feet in Lucknow city. Kankar costs about five rupees per hundred

cubic feet in Lucknow, but the price varies according to the distance from the quarry. The only other mineral product calling for mention is brick earth. This is found in many parts of the district, but the best beds occur near the seventh mile-stone from Lucknow on the Rai Bareli road and near the fifth mile-stone on the Cawnpore road. In these two localities large brick kilns have been established to supply the requirement of the city and its neighbourhood. The average cost of English bricks is nine rupees per thousand.

Jungle. There are no forests in the district and very little jungle. Formerly there were considerable areas of *dhák* jungle in the parganas of Malihabad, Mahona and Mohanlalganj, but these have very largely disappeared during recent years, the trees having been cut down and the land having been cleared for cultivation. The only large remaining tract of *dhák* jungle is in the north-east corner of Mahona, where it forms a fuel and fodder reserve of some value. The wood is cut every three years as in Bara Banki. Besides these there are a few patches of *dhák* in the north-west of Malihabad.

Groves. The district, on the other hand, is well provided with artificial groves. These covered 22,059 acres at the time of the settlement of 1866. During the currency of the settlement they increased by 1,232 acres, but since 1896 there has been an apparent decrease, for in 1902 the recorded grove area was 21,818 acres or over 3·5 per cent. of the total area of the district. Groves are fairly numerous in every pargana of the district and especially in those of the Mohanlalganj tahsíl. These groves are almost wholly of mango trees, and are planted and reared at a considerable trouble and outlay. For the first two or three years of their growth they are made over to the village Máli, who is permitted to cultivate the ground so long as he tends it. The grove area does not show the orchards of fruit trees that are so numerous round Lucknow and in the neighbourhood of the larger towns, nor the avenues that line the roads and the single trees that are to be seen everywhere. Noticeable among the latter is the single mango tree of fine growth and comely shape, the survivor of an old grove which the owner, through straitened circumstances, has reluctantly cut down. Such trees are called

ják or *sakhiya*, the latter being derived from *sákhi*, the witness of the place where the old grove stood. The principal fruit trees of the district are the orange, pomegranate, guava and custard-apple. Malihabad is noted for the excellence of its mangoes and *ber* trees, which are grown in orchards called *beriana*. The custom of planting avenues along the principal roads was practised during the Nawabi, a notable instance being the highway from Lucknow to Fyzabad. Arboriculture is still kept up by the District Board, which has a nursery in the Banarsi Bagh in Lucknow, under the management of the Superintendent of Arboricultural Operations. The chief trees are the tamarind, bargad, semal, gular, bel and ním, all of which occur throughout the south of Oudh.

The wild animals of the district are conspicuous by their absence. As usual the commonest are pig, but even these are scarce. Jackals of course abound, but these, with the exception of a few black-buck, who have as yet escaped extermination, and a nilgai or two in the Mohanlalganj pargana, practically exhaust the list. The large jhíls usually contain a fair number of wild fowl in the cold weather, and snipe, too, are found in places; but they are usually much harried owing to the number of sportsmen in Lucknow and the cantonments. Fauna.

The cattle and stock of the district are of a very inferior stamp, and all the good animals are imported from the north of Oudh. There is very little cattle-breeding, owing to the lack of pasture lands. The plough-cattle are chiefly fed on *chari* and other fodder crops. At the first regular settlement it was stated that "stock is at a minimum; the number of beasts, all told, is 262,032, not much more than one to every two acres" of cultivation. Of these, too, 79,537 were cows and 29,287 cow-buffaloes, "all in miserable condition." At the stock census taken in August, 1899, it was ascertained that there were 123,980 bulls and bullocks in the district, and 6,897 male buffaloes. Cows numbered 60,387, a very much smaller figure than in any other part of Oudh, and cow-buffaloes 33,716. According to the figures of the last settlement the number of plough-cattle in the district was 122,933, which appears to be somewhat below the mark. In 1899 there were 59,637 ploughs, so that the number of animals is very small, giving only 2·19 cattle per plough, and excluding all account of Cattle

those used for draught only. Moreover, poor as the cattle are, we find a plough duty of about six acres, which would suggest a large amount of spade cultivation. It is probable, however, that the figures for the city of Lucknow were not fully stated, and this might partially account for the low average proportion.

Sheep and goats.

The returns of 1899 gave 23,272 sheep and 60,459 goats, both of which are less than half of the averages for Oudh. At the same time there seems to have been an improvement, for in 1870 the number of sheep and goats was estimated at 34,970. The sheep are principally reared for their wool and also for the market in Lucknow. They are kept by Gadariyas, who sell the wool for the rough country blankets which are made at several places in the district.

Cattle disease.

Cattle disease is not so common in Lucknow as in the northern districts of Oudh. The returns are always unreliable, but they serve to give some idea of the extent of the various ailments. The returns for the three years ending 1903 show that foot-and-mouth disease is the most prevalent ailment amongst cattle in all parts of the district, and in 1901 this accounted for more than half of the total recorded mortality. Rinderpest has never appeared in a very virulent form in this district, and of recent years it appears to have been confined to the Malihabad tahsíl. There was a bad outbreak of anthrax in Malihabad and Mohanlalganj in 1900, when nearly 1,000 animals were attacked, but in the following year it seems to have disappeared except in Mohanlalganj. The returns of cattle disease are always unsatisfactory, and this district is by no means exceptional. In 1901 the total recorded mortality was 1,398, whereas in the following year only 67 animals were reported to have died in the whole district. Further, while in 1901 the returns show 375 animals as having died from other causes than the contagious diseases referred to above, this column for 1902 shows a total of eight only. For the purposes of investigating and stamping out cattle disease, as far as possible, by inoculation and other means, the services of a Veterinary Assistant have been placed under the disposal of the District Board. As in other districts, this work is continually hampered by the reticence of the people and their constant unwillingness to report diseases.

The fisheries of the district are of some importance, as there is a large and constant demand for fish both in Lucknow and elsewhere. Fish are eaten by the majority of the population, but the supply in the district is not equal to the demand, and large quantities are imported by rail from Bara Banki. There are two fish markets in the city, but in the small towns and villages fish are hawked about by the catchers. They are obtained both from the rivers and the numerous tanks, from which a considerable income accrues to the landholders. The principal castes engaged in fishing are Kahars, Mallahs, Koris and Musalmans. At the last census there were 544 persons engaged as fishermen and dealers in fish. The price in Lucknow varies according to the size and quality : ordinarily small fish fetch from 1½ to 2 annas per *sér*, and large fish double this price. The tanks and rivers are netted without restriction throughout the year, the greatest destruction taking place towards the end of the cold weather, when the tanks are drying up. Both casting, drag and hand-nets are used, and the rod and line is also employed. Fisheries.

The climate of Lucknow presents no features differing from that of northern India generally. It is considerably hotter than the trans-Ghagra districts of Oudh, but the thermometer seldom reaches the heights recorded in Allahabad and Bundelkhand. The range of temperature is very considerable. Frosts have occasionally been observed in the cold weather, but they are rare; on the other hand the thermometer has frequently been known to register over 110° degrees in the shade during the hot weather. The city of Lucknow itself is undoubtedly much hotter than the district, the great expanse of the city with its innumerable brick-houses and glaring metalled roads retaining the heat in a manner that the mud-built villages and open fields never experience. During the hot weather, which here begins early, westerly winds of considerable intensity prevail, and especially in the months of March, April and May. In these months, too, dust-storms from time to time sweep over the district, and, in spite of the discomfort they entail, are generally welcomed as cooling the air and providing a brief respite from the heat. Climate.

The rainfall in Lucknow appears to vary considerably from that of the rest of the district, and probably the presence of the Rainfall.

river Gumti tends to make the distribution uneven. The average fall for the whole district since the year 1865 is 35·88 inches, this figure being deduced from the mean returns of each tahsíl, Lucknow, Malihabad and Mohanlalganj, where rain gauges are maintained. Judging from the returns of nineteen years, the city of Lucknow receives on an average 43·22 inches, so that it would seem that the headquarters tahsíl is favoured with a far better rainfall than the others. The lowest point ever recorded in this district was reached in 1880, when the mean for the whole area was but 12·7 inches. Previous to this there were only thirteen inches in 1877, and the country seemed to be passing through a cycle of dry seasons, for from 1875 to 1884 the rainfall was in large deficiency, with the exception of 1879. From 1884 onwards, however, the rainfall in the valley of the Gumti was well above the average, and the climax was reached in 1894, when the total recorded rainfall for Lucknow city was 69·69 inches. This abnormal rainfall produced the great flood, already referred to, which was also severely felt at Jaunpur. In 1896 the rains did not begin till late in July, and even then the fall was scanty. September was practically rainless, while no rain at all fell in October and the first half of November. The subject will be again referred to in connection with the account of famines.

Health.

An examination of the mortuary statistics will perhaps give a better idea of the general health of the district than anything else.* During the eleven years ending in 1902 the average death-rate for the district was 37·75 per thousand, while the birth-rate for the same period was 40·05 per thousand. These figures are only useful as giving a general idea, as for the ten years preceding 1901 the proportion was estimated on the figures of the 1891 census. Further, an average is deceptive, inasmuch as in the famine year of 1897 the mortality was altogether abnormal. A similar state of things prevailed in the wet year of 1894, when the rate rose to 52·19 per mille. Lucknow is generally considered a healthy station, and if we include abnormal years we obtain a death-rate which compares very favourably with that of many other districts.

* Appendix, Tables III and IV.

As usual fever is responsible for by far the larger number of deaths. The most common form is intermittent fever of the quotidian type, but remittent fever is also fairly prevalent. The mortality from this disease is most marked during the three months of September, October and November. The causes are the same as everywhere, although in this district, like the rest of Oudh, it cannot be attributed to any general rise in the water level as in those parts which are traversed by canals. The absence of proper drainage, unwholesome food, together with privation and exposure to the extremes of cold and heat, provide sufficient reasons for the prevalence of this scourge. The numerous pools of stagnant water which afford breeding grounds for mosquitoes are a fertile source of fever in this district. During the eleven years ending 1902 the average mortality from fever was 21,394 yearly or 76 per cent. of the total number of deaths recorded. The figures of course vary from year to year, the mortality being greatest in unusually wet years, although the highest recorded mortality was 31,441 in 1897; but this was due to the famine which then prevailed and the consequent low vitality of the population. Fever.

Cholera is never absent from the district, and there are few years in which a considerable number of deaths is not ascribed to this disease. During the past eleven years the average number of deaths from this cause has been 1,466 annually, but in 1899 only ten persons died from cholera and in 1893 and in 1898 the numbers were 25 and 22 respectively. Occasionally it assumes a violent epidemic form. This was notably the case in 1891, when 4,349 persons died of cholera, while in the following year and in 1894, 1897 and 1901 there were other epidemics of considerable intensity. Cholera usually appears at the setting in of the rains and is generally prevalent from July to November. In 1897 it broke out in an epidemic form in July and August, the mortality for these months from this disease being 743 and 538 respectively. Cholera.

Small-pox is now rapidly becoming a thing of the past in Lucknow, and the average number of deaths from this disease in the district is very small. The last violent outbreak occurred in 1896 and 1897, when 476 and 353 persons died from this disease. Small-pox.

It generally attains its maximum in the months of May and June. Before the spread of vaccination small-pox used to rage in this district and carried off numbers of people every year, but at the present time, if we exclude the two great outbreaks, the average mortality is less than nine annually for the whole district. The vaccination arrangements are managed by the District Board and are under the control of the Civil Surgeon. The staff consists of one Assistant Superintendent and 26 vaccinators. There is a bovine lymph depôt at Lucknow to which the District Board contributes Rs. 300 annually. From the returns of 1902 it appears that Lucknow is the best protected district in Oudh, with the exception of Bara Banki and Sítapur. The average number of persons vaccinated during the five years ending 1902 was 26,366, and the improvement effected in this direction of late years may be observed from the fact that in 1892 there were only 19,568 inoculations.

Other diseases. The other diseases call for no special mention. The most prevalent is dysentery, which carries off a number of persons yearly. It was especially prevalent in 1897, when it accounted for nearly 1,000 deaths, that year being exceptionally unhealthy for every part of the district. Plague has only recently made its appearance in this district. At first there were only a few imported cases; but it broke out in epidemic form on the 11th of December 1902, and immediately took a firm hold on the city. The total mortality from this disease up to the 30th of April 1903 amounted to 4,587, of which 4,114 deaths occurred within municipal limits. The medical arrangements of the district will be dealt with in Chapter IV.

Native medicine. There are two different native systems of practising medicine in vogue in the city and district of Lucknow, that of the *baids* and that of the *hakíms*. The *baids* are medical practitioners who profess to follow the system of Susruta, but many of them are entirely ignorant of the principles laid down by the great Hindu physician, and are in reality mere quacks who treat at random. They generally use mineral medicines, without apparently being aware of the injurious effects liable to be produced by them upon the system of the patient, and the injury thus done is often incalculable. There

is a Hindu proverb that the skill of no physician is to be trusted till at least a thousand patients have met death at his hands. Though these men do not possess the necessary qualifications of physicians the people have such a blind faith in them that they would rather die than take medical aid from qualified practitioners who follow any other system. The *hakíms* are not much better, although the *Yunáni* hospital in Lucknow is very extensively patronized. They profess to practise the system of Hippocratus and other Greek authorities, as the name *Yunani* or Ionian implies; but it may often be doubted whether many of them have any knowledge of the truths discovered by those worthies. They usually employ vegetable medicines, which are supposed to have a cooling effect upon the system, but their belief often turns out to be fallacious in the extreme, although undoubtedly they are less injurious than the minerals used by the *baids*.

The table of infirmities as shown in the census report is very misleading, for in the case of insanity the presence of the large asylum for the province of Oudh at Lucknow affords us no idea of the actual number of persons afflicted in the district. The returns show in all 3,337 persons afflicted in 1901, of whom 377 were insane, 318 deaf and dumb, 2,352 blind and 290 lepers. The average number of lunatics in each district of Oudh is 177, and that of the other districts of the Lucknow division only 138; the results, therefore, could only be properly tabulated by ascertaining the birth-place of the inmates of the asylum. The building stands on the north bank of the river close to the wooden bridge on the Fyzabad Road. Lepers, too, are proportionately numerous in Lucknow; but here again there is a special reason, for adjoining the lunatic asylum there is a similar institution for lepers, with separate quarters for male and female inmates. Blindness and deaf-mutism present no peculiar features, as the figures are proportionately equal to those of the adjoining districts. Infirmities.

CHAPTER II.

AGRICULTURE AND COMMERCE.

Cultivated area.

THERE is no information available to show the extent of cultivation in the district prior to annexation. From the commencement of British rule up to the first regular settlement the district was much larger in area than at the present time, and consequently we are unable to ascertain the extent of the cultivated area till 1867. In the year of verification the area under the plough amounted to 332,352 acres or somewhat over 52 per cent. of the total area of the district. During the currency of the settlement cultivation extended, but not very considerably. In 1874 it was estimated that about 350,000 acres were under the plough, but this appears to be beyond the mark, for in 1895 the cultivated area was only 345,875 acres or 56 per cent. of the whole. The increase was greatest in the Malihabad tahsíl and least in Mohanlalganj. In pargana Lucknow there had been an actual decrease, and in Nigohan cultivation had remained practically stationary. Since the last settlement there has been a marked improvement. In 1900 the cultivated area had risen to 350,400 acres and in the following year to 363,000 acres. In 1902 the cultivated area was the highest hitherto recorded, amounting to 369,649 acres or very nearly 60 per cent. Every pargana showed a decided increase, but the spread of cultivation was most marked in Lucknow, Malihabad and Mahona. Further details of the cultivation at the present time will be found in the articles on each pargana.

Culturable waste.

Mention has already been made in the preceding chapter of the barren waste and the area occupied by groves. The remainder, which is described generally as culturable waste, consisted in 1902 of 104,046 acres or 15·8 per cent. of the total area of the district. Nearly half of this consisted of lands which

have never been cultivated and the remainder of fallow, very little of which was recent. The culturable land is of very varying qualities in the different parganas, and in most cases it is of little value. More land is urgently needed in Lucknow, where the average holdings are perhaps smaller than in any other district, so that if that which remains available were worth tilling, it would certainly be cultivated. There has indeed been a large decrease of the culturable area since the settlement of 1866 when 172,500 acres were thus classified. Writing in 1898, Mr. Hooper states: "Though the returns show upwards of 100,000 acres of culturable waste and old fallow, it is doubtful whether much of this would repay reclamation. The present area of tillage, with the new fallow, probably represents very nearly the full extent of land that, under existing conditions, can be cultivated with profit." At the time of the last settlement the culturable waste had decreased by over 21,000 acres since 1866, but there had been a large increase, amounting in all to nearly 11,000 acres, in both old and new fallow. The most extensive reclamation of culturable waste had occurred in the Mohanlalganj and Malihabad parganas. Since the settlement about one-half of the new fallow has again been brought under the plough and the old fallow has been largely reduced in extent. At the present time the largest areas of culturable land are in the parganas of Mohanlalganj and Malihabad, but a great deal of this consists of soil that is either sandy or closely akin to *úsar*. Further, there is the question whether it would be desirable to see any additional contraction of the small area available for pasture, as already most of the cattle are fed on juár and other fodder crops.

Cultivation.

Cultivation in this district is of a good, though not of the very highest, class. This will be further illustrated by an examination of the principal crops grown here. A comparison of the returns of the first and second regular settlements show that there has been a considerable improvement. This is due not only to enhanced rents, but also to increased facilities for irrigation. Mr. Hooper, in commenting on the settlement, writes: "The striking feature is the great increase in the area under rice and the coarser grains on which the people chiefly subsist. These

crops have not, as in some districts, taken the place of the more valuable products which are grown for the market. The wheat area has been maintained; and in the area under poppy, garden and other crops there has been an enormous rise. The increase in the production of the commoner food grains appears from the statistics to have been obtained by a great extension of the system of double cropping; and, though the former returns may not be entirely reliable, this is probably what has actually occurred." At the time of the last settlement the double-cropped area amounted to 26 per cent. of the cultivation, which is a high average for the provinces generally. Since the settlement there has been a still further increase in this direction, for in 1902 the area bearing a double crop was 100,634 acres or over 27 per cent. This is very much above the average, but the proportion is highest in the Mohanlalganj tahsíl. As everywhere, the highest cultivation is to be found in the *goind* lands round the villages and hamlets; it depends generally on the density of population and what they can lay out in manure and irrigation, as to whether the *goind* can be extended or not. As manure and water can be applied to the farthest corners of the village, so will the productive power of the soil be increased, and a possibility of raising the finer crops exist; but manure is scarce, and the scanty supply available is more often used for fuel than applied to the soil.

Harvests. There are no peculiarities about the system of agriculture in vogue in this district. There are the usual harvests, known as the rabi, when the spring crops are cut, and the kharíf or autumn harvest. Besides these we have the *zaid* or hot-weather harvest, which comprises only a few miscellaneous crops, the chief of which are melons, for which Lucknow is famous, and tobacco. The later kharíf crops, such as the transplanted rice, are frequently known by the name of *henwat*, as in Bara Banki. The kharíf is everywhere the most important harvest, in that it covers a larger area. The relative proportion naturally varies according to the nature of the season, but since the last settlement there has been no instance of the rabi exceeding the kharíf in area in any tahsíl. Taking the average of the five years following the last settlement, we find that in the Lucknow tahsíl

the kharíf exceeds the rabi in area by 55 per cent.; in the Malihabad tahsíl by 37 per cent., and in the Mohanlalganj tahsíl by 62 per cent.

Rice.

Of the kharíf crops the most important is rice, which covers on an average 28·31 per cent. of the area sown in the autumn harvest. The area occupied by this crop is approximately equal in all tahsíls of the district. The rice grown here is of two varieties: the early rice, reaped in July; and the late or transplanted rice, harvested in October and November. The former is of little importance, except in the Mohanlalganj tahsíl, but it there only occupies one-tenth of the area sown with the latter. In Malihabad tahsíl there is very little early rice, the average being less than 150 acres. The *jarhan* or transplanted rice is grown in the heavy clay lands which abound in this district, and especially in Mohanlalganj, Bijnaur, Kakori and Mahona. There has been an enormous increase in the rice area of late years, and between 1866 and 1896 its cultivation had extended by over 123 per cent.

Juár.

Next in importance comes juár, which covers on an average 12·75 per cent. of the kharíf area. Very little juár is sown alone, this crop being generally mixed with arhar. The largest area is in the Lucknow tahsíl and the smallest in Mohanlalganj. Much of this juár is grown as fodder, the crop being cut when immature. It is chiefly grown in the loam circles of each pargana. The estimated outturn is 22 maunds to the acre and the value of the produce about Rs. 20. Bajra is a similar but inferior crop, covering an approximately equal area, but being chiefly confined to the poorer sandy soil. Unlike juár, it is chiefly sown alone, especially in Mohanlalganj, but in Lucknow over one-third is mixed with arhar. The crop is reaped about the end of October. The largest areas under bajra are in the sandy tracts of the Mohanlalganj and Malihabad parganas and along the banks of the Sai.

Bajra.

Other kharíf crops.

The other kharíf crops are very numerous, but few are of any importance. Maize, urd and múng occupy the largest area. The cultivation of maize has greatly increased of late years, and this crop is largely grown in the Malihabad and Lucknow tahsíls, although in Mohanlalganj it is comparatively insignificant,

Urd and múng are chiefly grown in Malihabad, where they cover about one-fifth of the kharíf area. Moth is grown everywhere, but especially in Mohanlalganj. Besides these, we find a fairly extensive cultivation of the cheaper grains such as kodon and mandua, throughout the district. The largest area under kodon is in Mohanlalganj, where it is generally mixed with juár and arhar. In the north of the district we find a fair amount of cotton, usually in combination with arhar, and the cultivation of this crop has very rapidly extended of late years. At the time of the first regular settlement there were only 530 acres under cotton, but in 1896 it covered 3,045 acres, and since the last settlement there has been a large further increase. Sugarcane, on the other hand, although it is a very valuable crop, has undergone a considerable decline during the past forty years, although this is probably but a temporary feature. It is now grown in every tahsíl in about equal proportions, and it seems probable that its merits are being slowly recognised by the people, as during the last five years the area has shown a constant tendency to increase. The most valuable kind of sugarcane is the variety known as *paunda*, which is grown in the neighbourhood of Lucknow and is sold for eating. The average outturn is about 22 maunds per acre and the estimated value Rs. 60; the crop, however, is an expensive one as it requires careful tillage and constant irrigation. The only remaining kharíf staples that deserve mention are the garden crops, which have very largely increased in extent of late years and in 1902 covered 5,515 acres, three-fourths of which were in the Lucknow tahsíl. Tobacco is the most important of these, and next come the vegetables and spices grown for the Lucknow markets. Since 1866 the cultivation of garden crops has increased to the extent of nearly 124 per cent.

In the rabi, wheat takes the foremost place and covers over 33 per cent. of the sown area. It is mainly grown by itself, but about one-third is mixed with barley or gram. Not only has there been a considerable extension of the wheat area since the settlement of 1866, which is of itself a satisfactory sign, but there has been also a constant tendency for the area under mixed wheat to diminish in every part of the district. At the Wheat.

time of the last settlement wheat alone covered 64,000 acres, and in combination 24,500 acres. In 1902 a considerable increase in the area under pure wheat was observed, while the mixed area remained about the same. This crop usually occupies the best land in every pargana; the estimated average outturn is 12 maunds per acre and the value of the produce Rs. 50, although this is somewhat discounted by the fact that it generally requires one or two waterings.

Gram. Next in order comes gram, which occupies on an average 26·88 per cent. of the rabi harvest. The greater proportion of this crop is sown alone, and is generally grown after rice. Much of it, however, is mixed with barley, this being especially the case in the inferior unirrigated lands of tahsíl Lucknow. The area occupied by this crop has expanded enormously of late years, and in 1902 it largely exceeded wheat in every tahsíl of the district. In 1896 the increase in the area cultivated at the first regular settlement was over 41 per cent., and since that date its extension has been still more marked. The outturn has been calculated at 15 maunds per acre and the value at Rs. 20.

Barley. Very little barley is sown alone, and, except in the sandy portions of Malihabad and Mahona, by far the greater proportion is mixed with wheat and gram. The crop is still of considerable importance in this district. The contraction of the area under barley is a sign of improved cultivation, but it must continue to be grown to a large extent in the poorer soils in which wheat does not pay.

Other rabi crops. Of the remaining rabi crops the most important is opium, which is now extensively cultivated in every tahsíl and especially in Malihabad. In 1866 there were only 642 acres under this crop, but since that date its expansion has been constant and rapid. In 1896 it covered 8,751 acres and this has been followed by a further steady rise, the area under poppy in 1902 being no less than 13,151 acres, of which nearly half was grown in the Malihabad tahsíl. The crop is not only valuable itself, but is also highly appreciated by the cultivators on account of the advances made to them at a time when money is most required. Peas and linseed are only grown to a small

extent in this district. A considerable area in every pargana is taken up by vegetables such as potatoes, turnips and carrots; these are chiefly grown for the Lucknow markets and are of much value.

Melons constitute by far the most important crop of the zaid harvest. These are chiefly grown in the Lucknow tahsíl along the banks of the Gumti; many varieties are here grown, some holding a well-deserved reputation for excellency of flavour. The average area of the zaid harvest is about 6,000 acres, and over half of this is in tahsíl Lucknow. Melons take up about 50 per cent. and the rest consists of vegetables and spices, with a small proportion of the early millets. Zaid crops.

The district is fairly well supplied with irrigation in ordinary seasons, but this is less secure as well as less general than in most of the southern districts of Oudh. In the year of settlement, 33 per cent. of the cultivated land was returned as irrigated, but the area ordinarily irrigable exceeds this, although the supply of water largely depends upon tanks and natural sources, which would fail in a season of drought. At the time of the first regular settlement irrigation extended to about 42 per cent. of the cultivation; but this seems to be about the utmost of which the district is capable. Of recent years there has been a great change in the system of irrigation, owing to the enormous increase in the number of wells. In 1866 the irrigation from jhíls and tanks amounted to no less than 72·5 per cent. of the whole. The Settlement Officer remarked that "This is a very large proportion, and seeing how dependent and precarious such irrigation is, the existing necessity for encouraging and aiding the cultivators to dig wells can never be too fully recognised."* Little progress was made, however, till the famine year of 1897, when the disappearance of the natural sources impressed the necessity of constructing wells upon the zamindars and cultivators. Something, however, had already been effected, for at the time of the last settlement the proportion of tank irrigation to the rest had decreased considerably, the area thus watered being 60 per cent. of the whole. A statement given in the old Settlement Report shows that there were 3,684 masonry and Irrigation.

* Settlement Report, p. 63.

8,396 unprotected wells used for irrigation in the district. At the time of the last settlement the number of masonry wells was 4,952 and that of earthen wells 6,680. Of the former only 1,969 were old, the remainder having been recently constructed, from which it appears that the estimate of 1866 was somewhat above the mark. Since the settlement the increase has been most remarkable. In 1902 there were no less than 6,554 wells of masonry or half masonry available for irrigation, and 10,466 unprotected wells. The construction of these wells was encouraged by Government, and in 1896 advances were made to the extent of over one lakh of rupees. These advances have lately increased in number and numerous wells have been built by zamindars, who, however, take this opportunity of enhancing the rent. The result of this revolution in irrigation has been that in 1902 no less than 61 per cent. of the area watered was supplied from wells, while the tank irrigated area was only 35·5 per cent. The advantage of the change is obvious, for that it renders the district far more secure than formerly against seasonal calamities. The total area irrigated in 1902 was nearly 30 per cent. of the cultivation, but that this might be easily exceeded is manifest from the fact that large numbers of available wells were not employed in that year and recourse was made to less than half the number of tanks.

Wells. The water level varies in different parts of the district, the average depth being 18½ feet. It is greatest in the neighbourhood of the Gumti, where frequently water is not met with at a less depth than from 36 to 42 feet. In parts of Malihabad and Mahona it is considerably above the average, while in Mohanlalganj, Bijnaur and Kakori it is about 18 feet, and in Nigohan only 14 feet. In most places unprotected wells can be made without difficulty and last for about two years, but such wells are impossible where the soil is light and sandy, although in these cases a remedy is sometimes found by lining the wells with thick ropes of straw. In the sandy tract of Nigohan almost all the irrigation is done from masonry wells, and unprotected wells are very scarce. Masonry wells are most numerous in the Malihabad and Lucknow parganas, and fewest in Kakori and Mahona. Sometimes we find wells built of bricks without

mortar; in these the brick-work is built up from below instead of being sunk. Such wells are very much cheaper, but are not so strong as the regular masonry wells, and cannot be used in sandy soil, as the sides are liable to fall in when the well is emptied. The wells in this district are chiefly worked by means of the *pur* or leathern bucket and a pair of bullocks, but in the southern tracts, where water is near the surface, the *dhenkli* or lever is frequently employed. Formerly it was common to find men working at the wells in this district and taking the place of bullocks, but nowadays this practice is only followed occasionally where labour is cheap. The expenses of well irrigation have been variously estimated and vary considerably with the depth and nature of the well. On an average it appears to be about Rs. 6-12-0 per acre for one watering. The question has been fully dealt with in the Gazetteer of Bara Banki, where similar circumstances prevail.

Tanks. Tank irrigation is mainly employed in the Mohanlalganj and Bijnaur parganas. This form is very cheap if the land is near the water or within a low elevation. The work is very hard, and there are always double reliefs. Generally speaking, there are never less than two lifts, and on an average four lifts are used; thus it takes sixteen men to swing the basket and two men to guide the water in the field. Calculating their wages at two annas a day, it will cost Rs. 2-4-0 to water one *bigha* and a half per day. Very often, however, they have to use more than four lifts, and sometimes as many as nine may be seen, which very materially increases the expense.

Other sources. The rivers form the third source of irrigation, but are not of much importance. In 1902 the area thus watered amounted to only 3·5 per cent. of the total irrigation. The Gumti is of very little use for this purpose, except in the tarai tracts of Lucknow and Mahona. In pargana Bijnaur the Nagla and the Bakh are employed to a considerable extent, and in Nigohan the latter stream is also of some value. The water is usually raised by means of lifts or, where it can be employed, by the *dhenkli*.

Famines. The recent enormous increase in the number of masonry wells has done much to ensure the security of the district; but if we may judge from the experience of past years, we cannot

assume that Lucknow is yet adequately protected against all natural calamities. In almost every year of scarcity that has hitherto occurred the district has suffered in some degree, and not unfrequently suffered severely. A large proportion of the irrigation is still effected from the tanks and jhíls, and these, though of the greatest value in ordinary seasons, are unreliable by reason of their tendency to dry up when most needed. The history of early famines is very obscure, as no regular records were kept, and our sole information consists of a few isolated references.

Famine of 1784. Lucknow undoubtedly suffered heavily in the great Chalisa famine of 1784, often known to the people as the "Barahsadi" from the Hijri year of occurrence. It does not appear that the crops failed to any serious extent in Oudh, but the prices rose owing to the enormous influx of people from the more distressed districts to the west. The poor suffered terribly, and many were sold as slaves. The selling price of wheat was fixed by the government at 9 and 10 *sérs*, which was then considered phenomenal; but in the adjoining district of Unao, which lay nearer the tract of actual famine, no more than five or six *sérs* could be obtained. In order to stem the calamity the Nawáb Wazir, Asaf-ud-daula, aided by his Wazir, Hasan Raza Khan, and his Diwan, Maharaja Tikait Rai, established charitable institutions which relieved thousands. The great Imambara in the Machchi Bhawan, the Rumi Darwaza, Tikaitganj and several large buildings and bridges were begun that year in order to afford work to the poor, and there is a general tradition that their construction was carried on not only by day, but also by night, with the aid of torches, in order that men of respectable family might earn food and escape the ignominy of being seen working by day.

Famine of 1837. A similar famine occurred in 1837, when there was general scarcity throughout the north of India. In this district there was a drought, but no extensive failure of the crops. Grain rose in price to eight *sérs* for the rupee, and distress was again caused by immigration from without and exportation from within. The government endeavoured to meet the needs of the case by prohibiting and punishing exportation, and by

fixing the price of grain. Importers were decorated with *khilats*, and an ordinance was made forbidding the sale of more than one rupee's worth of grain to any individual.

In 1860, a year that brought famine to many parts of Upper India, there were good harvests in Lucknow, but external influences soon made themselves felt. Enormous quantities of grain were exported in 1860 from the district by land and water, and this caused a rise in prices in the following spring, and consequently distress among the lower classes. It does not appear, however, that in this division the price of food grains ever rose to above 14 *sérs* to the rupee. In 1865 the scarcity was more acute, the average price of wheat for the year being 13½ *sérs* in Lucknow. Similarly in the drought of 1869 the same causes affected this district, and wheat rose to nine *sérs*. **Famine of 1860.**

The year 1873 brought famine to the eastern districts of the United Provinces, and Lucknow did not altogether escape, although prices never rose to an unusual height. The autumn crops of 1872 suffered from want of rain, and were damaged by hail, resulting in a heavy balance of revenue. In the following kharíf the rainfall was badly distributed: the rice was almost a total failure, while juár and bajra were much below the average. Owing to the early cessation of the rains, the area ploughed for the rabi was greatly contracted; but the crop was fair, except in the case of arhar, which was frost-bitten. The arrears of revenue amounted to about Rs. 40,000, but it was not considered necessary to open relief works. **Famine of 1873.**

The district was visited by real famine in 1877. The rainfall amounted to only 12·5 inches, and the kharíf was almost a total failure. No more than 4·3 inches fell between the beginning of June and the end of September. The distress was great, and there was a heavy mortality, especially in the Mohanlalganj tahsíl. The cattle, too, suffered terribly in August and September, 1877; there was no grass, and fodder was selling at exorbitant prices. "The rain that fell in the first week of October secured the rabi ploughing; and under the influence of the favourable winter rains, an average rabi harvest was obtained. The loss of the kharíf, however, caused great distress—a distress enhanced by the extraordinary cold of **Famine of 1877.**

January and February 1878; for the winter rain, though good for the crops, was not altogether an unmixed blessing, in that it came just at the seasons of watering and deprived many of their chance of earning a pittance at the usual irrigation work. Relief works were opened by the municipality in the city itself in September 1877, but after the rain fell in October, the numbers on these works went down from 2,000 to 81 on the 31st of October, and the works were accordingly closed. The employment thus afforded was in turning unwholesome excavations into useful tanks."* In February these works were reopened, and at the end of the month over 5,000 persons were employed. Other works were started on the roads from Malihabad to Pipalgaon, from Mohanlalganj to Bani, from Sissaindi to Jabraila, from Chinhat to Satrikh, and in improving the channel of the Kukrail. Relief was started in the district in February 1878, but was suspended during harvest. The works were restarted in May and continued till October. The highest figure was reached in August, when the daily average was 3,878 persons employed. Poor-houses were opened in February at Malihabad and Mohanlalganj, but closed in April. In Lucknow, besides a great deal of private charity, relief was at the King's poor-house and at Husainabad. The worst sufferers were the parda-nashín women, on whose behalf special arrangements were made. In all, over Rs. 40,000 were disbursed. The revenue arrears amounted to Rs. 67,000, but no suspensions were made, although the Deputy Commissioner recommended the suspension of nearly the whole spring demand. The harvest of 1878 was fairly good and with the reaping of the kharíf the famine came to an end.

Scarcity of 1881. In 1880 again the rainfall was very deficient, and the total fall was only 12·6 inches. The rice crop as before was almost a total failure; the water-level sank and all the jhíls in the district ran dry. The cattle, too, suffered heavily, and had to be watered from wells. The following rabi was very poor, as no tank irrigation was available. Prices, however, did not rise to any unusual extent, for the scarcity in this case was only local, and no relief works were opened. The chief sufferers were the

* Famine Report of 1877.

agricultural classes, and large suspensions of revenue were rendered necessary, amounting to Rs. 51,100.

From 1881 onwards there was a remarkable succession of good harvests. In 1896 the monsoon did not appear till late in July, and was then very scanty. The month of September was practically rainless. The whole of October and the first three weeks of November passed without rain, and there was no water in the tanks for the rabi. The late kharíf crops, which were fairly forward till the third week in August, withered up. The rice crop, so important to this district, completely failed. For the rabi, advances of over a lakh of rupees were made for digging wells, and a similar sum was provided for the purchase of seed. It soon became necessary to open relief works, for the famine was as severe in Lucknow as in almost any part of the United Provinces. The first was started on the 4th of December 1896 in the city, and this was soon followed by others in Lucknow and the district. In November a scheme of gratuitous relief was inaugurated, and was in full operation in the following January. Private charity was locally organized, subscriptions of a considerable amount were raised from private persons and local bodies, and these were largely supplemented by Government grants. In Lucknow, which contains an unusually large number of impoverished or destitute persons of good family, the Government subvention amounted to Rs. 15,000 a month. The rabi harvest of 1897 was inferior, but not bad. Relief was continued for the greater portion of the year, and in July there were 107,481 persons in receipt of aid. The kharíf, however, was distinctly good, and the last relief work in the city was closed on the 15th of September. **Famine of 1897.**

As in every other district, prices have risen very greatly in Lucknow. In the nature of things, they are bound to fluctuate with the variations of the seasons, but apart from these temporary changes there seems to have been a marked permanent change in the purchasing power of the rupee. We have but few records of prices prior to annexation, but it does not appear that the rise dated from any political event. The same phenomenon has been observed in other districts, and seems to be due to an economic development which has no connection with either the **Prices.**

annexation of Oudh or the subsequent rebellion. Probably a nearer approach to the truth will be obtained by taking into consideration several factors, such as the fall in the price of silver, the growth of population, and the increased facilities for export. The prices quoted are the averages for each year, and do not show the highest and lowest points reached. Each grain is cheap for a month or so after harvest, when the producer is forcing the sale in order to procure the means wherewith to pay rent. Grain is dearest in January and February, when a considerable time has elapsed since the reaping of the last kharíf crops, and again in July, when the rabi has been cut for more than two months, and the maize has not yet come in. Prices, too, are higher in Lucknow than in the district, owing to the cost of importation; but it is somewhat remarkable that we never find the low prices that characterized the western districts during the first half of the nineteenth century. As a matter of fact, the lowest price reached by wheat was in 1862, when it averaged 32¾ *sérs.* From 1835 up till annexation it was never cheaper than 23 *sérs.* The average price from 1835 to 1860 was only 21·8 *sérs.* If we exclude the famine years, we find the average to be about 23·5 *sérs.* From annexation to 1870 it rose to slightly below 20 *sérs*, and since that date to 17 *sérs.* So, too, in the case of barley. The lowest price was 59 *sérs* in 1852, and the average from 1835 to 1860 was 30·5 *sérs.* It rose about a *sér* up to 1870, and since then the average has been 23·5 *sérs*, the increase in price being more marked than in the case of wheat. All food-grains have risen greatly, and the rise since 1870 has perhaps been even greater than before.

Famine prices.

Reference has already been made to the prices prevailing in the famine years preceding annexation. All through 1857 and 1858 the prices were very high in Lucknow, but this was due to the rebellion rather than to adverse seasons. In 1865 and 1866 the prices of food-grains rose to a point which had never been exceeded in this district, as the average rate for the whole of two years was only 13·5 *sérs* in the case of wheat and 18·75 *sérs* for barley. In the scarcity of 1869 barley was much cheaper, but wheat rose to 12·5 *sérs* —an extraordinarily high price when we remember that this was only the average, and

for some months only nine *sérs* could be obtained for the rupee. During the serious famine of 1878 the price of wheat was no higher than 13·4 sers, which was the same as the general average for Oudh. Barley, however, was very dear, rising to 18·4 *sérs*. The failure of the rains in 1880 caused no excessive rise in the price of food grains owing to the extensive importations that were made. The famine of 1897, however, eclipsed all previous records. Wheat rose on an average of 9·5 *sérs*, barley and arhar to 11·5 *sérs*, rice and bajra to eight *sérs*, while kodon and sawan, which are usually the cheapest food-grains, averaging from 50 to 60 *sérs*, rose to 22 and 25 *sérs* respectively. Prices fell in 1898, but in the following year they were again very high. The fact is that Lucknow depends for its food supply on imported corn, and is consequently peculiarly susceptible to variations in the prices prevailing elsewhere. Further, as in other places, the tendency has frequently been noticed on the part of prices to remain high when they once reach an unusual figure, and to return but slowly, if at all, to the former level.

Wages.

Wages, on the other hand, appear to have remained almost stationary since the last settlement. Writing in 1873, Mr. Butts remarked: "Wages in Lucknow present somewhat different aspects in the urban and rural portions of the districts. They have been about stationary or even advanced in the latter, but they have fallen immensely in the former, owing to the departure of the Oudh court and to the diminished wealth and population of the city." Since 1873 the wages of ordinary labourers have varied from Rs. 3 to Rs. 4 a month, and at the present time are about Rs. 3-8-0, which works out at nearly two annas a day. As formerly, the wages of agricultural labourers are frequently paid partly or wholly in grain. In Lucknow wages are still very low and artizans receive less than in other parts of the United Provinces, with the exception of Allahabad. The average wage of masons, carpenters and blacksmiths is about Rs. 7-8-0 per month, although many skilled labourers receive more than this, while mechanics and plate-layers on the railway obtain very much higher wages. It appears that the lowest wages are paid in the case of those employed in the special manufactures of Lucknow, and there has been no great recovery

from the decay in those industries which followed annexation. Weaving is usually job work, and those employed seldom get much more than two annas a day, except in the case of the finest muslins. Women are so numerous in Lucknow that all kinds of embroidery and sewing are underpaid, and even in 1873 it was stated that owing to competition it was very difficult for them to obtain more than one rupee a month. It must however be noted that these industries are often regarded merely as supplementing other sources of income, and not as a principal means of support. The silversmiths are paid according to the outturn; they get from half an anna to two annas in the rupee as a rule, but skilled artists can command higher prices. In the case of gold the rate ranges from eight annas to two rupees per tola.

Interest. The prevailing rates of interest call for little comment, as they are the same as in most parts of Oudh. There is a considerable difference between those of the city and the district. In the latter, loans chiefly take the form of small agricultural advances, the larger transactions being usually conducted in Lucknow. These small loans are generally for a short period only, and though they are attended with a certain amount of risk the interest charged is undoubtedly very high. The cultivators are almost always in debt, and they have not yet recovered from the effects of the famine of 1896. In 1878 Major Currie estimated that about 60 per cent. of the cultivating body were in debt to the amount of about one year's income. At the same time while they are thus continually in the hands of the village money-lender, it is hard to see how they could manage without his timely assistance. During the Nawábi, interest at the rate of 75 per cent. was frequently exacted, but a reduction was noticeable soon after annexation. It now seems to vary from eight annas to Rs. 3 per cent. per month. A common form of cash loan in the district is that known as *ugahi*, in which Rs. 10 are lent and one rupee monthly is paid for a year. This is not excessive, and has the advantage of convenience. Petty loans frequently take the form of seed-grain, which is borrowed for sowing and repaid at harvest, the interest being also in grain and amounting to one-half *(derha)* or one-quarter *(sawai)* of the quantity borrowed. In the city a very common form is that known as *rozahi*, in which a rupee is

lent, and repaid at the rate of half an anna for 33 days. The numerous European and native banking firms have brought about a considerable change in the rate of interest in Lucknow, and nowadays more than 12 per cent. per annum is rarely charged. The chief banks are the branches of the Bank of Bengal, located in the Tarawali Kothi, the Allahabad Bank and the Dehli Bank in Hazratganj, and the Bank of Upper India. There are also many native concerns of considerable reputation and standing.

Weights and measures.

The ordinary measure of area in the district is the standard bigha of 3,025 square yards. This was largely used in Lucknow prior to annexation. The bigha is properly a square of 165 feet, but as commonly calculated is somewhat less. The usual reckoning is by *laths*, each of which is five cubits and a hand-breadth or *mutthi* in length, and twenty of these go to the side of a bigha. As the *lath* is only eight feet, the bigha measured in this primitive fashion is somewhat below the standard. In the Lucknow tahsíl the standard bigha alone is used; but in the Malihabad and Mohanlalganj tahsíls there is a local bigha, three of which go to the Government measure. The ordinary weight in use in the city is the standard *sér* of 80 tolas. In addition to this there is a local Lucknow *sér* of 100 tolas, which is still in use. In the rural tracts the people still cling to the old kachcha *sér* or rather to the *panseri* of five kachcha *sérs*. This *panseri* is really the unit, and is calculated at so many *gandas*. Each *ganda* formerly consisted, and in some parts still consists, of four *maddu sahi* pice, a copper coin that was formerly current in the neighbourhood and weighing 270 grains; so that the *ganda* is in this manner 1,080 grains. Thus the *panseri* will be 5,400 grains multiplied by the number of *gandas* employed. In 1874 the number of *gandas* to the *panseri* was stated to be 28, giving a weight of 30,240 grains, or two standard *sérs* and eight tolas. "The Banias, however, seeing their opportunity when the change of weight occurred, announced that the *panseri* was exactly equal to two *sérs*; they therefore substituted two modern *sérs* for the old *panseri* weight, still the unit of account, and for a considerable time, till price adjusted itself, they made a modest but certain gain."* At the present time, however,

* Oudh Gazetteer, Vol. II., p. 331.

it appears that the *panseri* varies in different parts of the district. In 1890 it was reported that there were four kachcha *sérs* in use in the district. They were stated to be equivalent to 6 *chhataks* 4 *tolas*; 6 *chhataks* 4 *tolas* 6 *mashas*; 7 *chhataks* 1 *tola*, and 7 *chhataks* 2 *tolas*. These give, taking the *tola* at 180 grains, the present weight, 28, 29, 30 and 31 *gandas* to the *panseri*. Recent inquiries, however, show that there are no less than 14 *panseris* in use in different parts of the district, ranging from 27 to 50 *gandas*. These fall into two classes; the first comprising those in which the *ganda* consists of four units, and the second with *gandas* of six units, as in the Bahraich district. If we take, as is the case in the Lucknow and Malihabad tahsíls, the *tola* as the unit, we have, in the first case, a *ganda* of 720 grains, and in the second, the original *ganda* of 1,080 grains. Thus in the Bijnaur pargana the *panseri* ranges from 27 to 30 *gandas* of four *tolas* each, or from 108 to 120 *tolas*. In Lucknow, Kakori and the Malihabad tahsíl, it varies from 40 to 50 *gandas*, still of four *tolas*, the *panseri* ranging from 160 to 200 *tolas*; in the latter case being equal to two and-a-half standard *sérs*. In Mohanlalganj, on the other hand, the six-unit *gandas*, derived from four *maddu sahi* pice instead of four *tolas*, is in vogue, the number of *gandas* in the *panseri* being in different places 28, $28\frac{3}{4}$, $30\frac{1}{2}$ and 32, which give weights of 168, 172·5, 183 and 192 *tolas*, which for practical purposes closely resemble those of the north of the district.

Manufactures. The manufactures of the district are chiefly confined to the city of Lucknow. They cover a very extensive field, but few of them are of real importance. A volume of this nature, however, would not be complete without some enumeration of the local industries.

Cotton fabrics. Of the industrial population the largest numbers are engaged in the manufacture of cotton fabrics. The number of persons so employed in 1901 was 4,059, a comparatively low figure, and considerably below the average for the provinces. They are mostly Hindu Koris and Musalman Julahas and Behnas. Outside Lucknow, there are several places, especially the small towns of the Mohanlalganj pargana, in which the weavers still make a good deal of the common *garha* country

cloth, but the trade has suffered a serious decline of late years, owing to the almost universal preference for European fabrics. These are now generally worn : they do not wear so well as the home-made article, but they cost less money and are more pleasing to the eye. In Lucknow itself cotton fabrics of all kinds are manufactured, from the coarsest cloth to the finest muslins. The chief centre of the industry is at Mahmudnagar in thána Hasanganj. The cotton is almost all imported, for very little is grown in the district: such as there is, goes by the names of *manua* and *radha*, and is of a very fine quality. The muslins of Lucknow are known as *malmal*, *tarandam*, *addhi*, which is usually employed as a groundwork for chikan embroidery, and is preferred to the European article, and *sharbati*, a similar material, but dyed yellow with safflower. The muslins are plain and striped, the latter being called *doria*, bleached and unbleached. They cost from eight to fourteen annas a yard, while those of finer texture sometimes run to Rs. 100 per length of eight yards. As the best English muslins do not cost more than eight annas a yard, the native fabric cannot compete in the general market with imported goods, and consequently there is but little demand for the former: they are used as turbans and handkerchiefs. A weaver will make a yard and a quarter of muslin daily, and earn about three annas: *garha* cloth is easier to make, but the return is smaller. Among other fabrics, mention should be made of the cotton carpets manufactured in the jail.

Cotton printing.

Cotton printing is still a flourishing industry at Lucknow, and there are several small establishments, chiefly in Daulatganj and Jhansi Tola. It is chiefly done in the usual manner, but on the finer cloths, which are repeatedly rinsed in an emulsion of water, oil of sesamum, nitre and sheep's dung, and are kept moist in this manner for three weeks, save that at the end of each week they are well washed and dried in the sun. The cloth is then steeped in a bath of cold water, to which is added a mixture of various dyes and fruits. It is then dried and the patterns applied in the usual manner. The chintz and printed nankin are much appreciated, and are superior to any similar European article. They are sold in pieces three yards long, at

a price varying from Re. 1-8-0 to Rs. 5 per length. The waters of the Kukrail, a small stream that joins the Gumti on its left bank near Bibiapur, are noted for the purity of tint that they convey. Much of the printing is now done on English cloths, and large quantities are exported to other markets. The art was imported to Lucknow from Farrukhabad by the Nawábs of Oudh.

Dyes. Closely connected with the above is the dyeing industry. Lucknow has long been famous for the number and qualities of the dyes produced here, but unfortunately we find an increasing tendency on the part of the dyers to obtain foreign dyes from the German agency at Cawnpore and elsewhere. The principal native dyes are the ordinary colours obtained from indigo, but besides these Lucknow has gained a name for many tints of its own. The chief of these may be considered worthy of mention. The palest blue made from indigo is known as *baizai*, the colour of a crow's egg, and is unknown elsewhere. Another blue is turquoise or *zangari*, made from fennel seed and verdigris, which is manufactured from copper filings in Lucknow. The dyes made from safflower are numerous : they include four shades of yellow, and the greens called *amaua*, from their resemblance to the mango in its different stages ; their names are *zard amaua*, *kishmishi amaua* and *sunehra amaua*. Other common ingredients of dyes are red ochre, catechu, myrobalan, dhák and tún flowers, the rinds of the mango and pomegranate and turmeric. Thus we have *motia*, the lightest shade of red, made from safflower and mango rind ; *kapasi* or pale yellow, from dhák flowers, turmeric and mango rind ; *basanti*, a deep yellow, from turmeric and mango rind ; lavenders, known as *khashkhashi* and *kokai*, heliotrope or *kashni*, magenta or *abbasi*, made of various mixtures of indigo and safflower ; drab or *aqil khani* ; bronze or *unnabi*, maroon or *kakrezi*, a darker shade of the same colour known as *telia*, dark plum or *makoiya*, coffee brown or *kochki*, and *chunaotia* or chocolate, all made from turmeric and myrobalan with various other additions. Besides these, there are many other colours which are commonly employed, but are not peculiar to Lucknow.

Chikan work. The most important industry connected with cotton is the famous chikan work of Lucknow. This is embroidery done in

silk or cotton on *addhi* muslin. It is said to have been imported from Bengal, but is far superior to that of the lower province. Coloured silks have been introduced to give it variety, and the Lucknow workmen claim originality for this effective device. Articles of cambric so embroidered are still very popular with the wealthier natives. The price is low, ranging from twelve annas to Rs. 2-8 a yard: a fine *sári* of chikan work, four and-a-half yards long, will cost about Rs. 10, though this sum may frequently be exceeded for more elaborate patterns. There is a demand for skilled workmen, and good wages are paid. The industry is in the hands of a few firms, the best-known being that of Ashiq Ali and Yusuf Ali in the Chauk, who obtained a medal at the Indian and Colonial Exhibition of 1886. The work affords employment to a large number of women and children of good family, impoverished by the abolition of the Oudh court. Some of the work is very good and tasteful. The chief patterns are called *muri*, for which the thread is sewn on so as to produce an oblong raised lump, somewhat in the shape of a minute carrot; *bachia*, similar to the above, but very much smaller and circular or square; *jáli*, a network of holes made by drawing the threads of the muslin tightly together; *tuppa*, a set of straight parallel stitches used in filling in large pieces in the pattern; *zanjiri*, or chainlike stitches employed when long lines are required; and *pechni*, long continued lines.

Lucknow has a name also for other forms of embroidery. **Kamdáni** The well-known kamdáni work is similar to chikan, but is done in gold and silver thread. The wire is hollow, and a very fine needle and thread is passed through it and then stitched on to the muslin. The work imitates flowers and fruits with correctness of outline and brilliancy of colour. A beautiful effect is produced by bringing golden fruit out of silver foliage: the petals are formed by working delicate spirals of golden thread, while the stamens and pistils are represented by innumerable little circular spangles, worked into chains and circles. The value of the embroidery depends entirely on the quality of the thread. If the silk is well covered by the gold, the weight is greater, and the work presents a rich appearance.

a price varying from Re. 1-8-0 to Rs. 5 per length. The waters of the Kukrail, a small stream that joins the Gumti on its left bank near Bibiapur, are noted for the purity of tint that they convey. Much of the printing is now done on English cloths, and large quantities are exported to other markets. The art was imported to Lucknow from Farrukhabad by the Nawábs of Oudh.

Dyes. Closely connected with the above is the dyeing industry. Lucknow has long been famous for the number and qualities of the dyes produced here, but unfortunately we find an increasing tendency on the part of the dyers to obtain foreign dyes from the German agency at Cawnpore and elsewhere. The principal native dyes are the ordinary colours obtained from indigo, but besides these Lucknow has gained a name for many tints of its own. The chief of these may be considered worthy of mention. The palest blue made from indigo is known as *baizai,* the colour of a crow's egg, and is unknown elsewhere. Another blue is turquoise or *zangari,* made from fennel seed and verdigris, which is manufactured from copper filings in Lucknow. The dyes made from safflower are numerous : they include four shades of yellow, and the greens called *amaua,* from their resemblance to the mango in its different stages ; their names are *zard amaua, kishmishi amaua* and *sunehra amaua.* Other common ingredients of dyes are red ochre, catechu, myrobalan, dhák and tún flowers, the rinds of the mango and pomegranate and turmeric. Thus we have *motia,* the lightest shade of red, made from safflower and mango rind ; *kapasi* or pale yellow, from dhák flowers, turmeric and mango rind ; *basanti,* a deep yellow, from turmeric and mango rind ; lavenders, known as *khashkhashi* and *kokai,* heliotrope or *kashni,* magenta or *abbasi,* made of various mixtures of indigo and safflower ; drab or *aqil khani* ; bronze or *unnabi,* maroon or *kakrezi,* a darker shade of the same colour known as *telia,* dark plum or *makoiya,* coffee brown or *kochki,* and *chunaotia* or chocolate, all made from turmeric and myrobalan with various other additions. Besides these, there are many other colours which are commonly employed, but are not peculiar to Lucknow.

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In this manner the Lucknow embroidery is superior to that of Dehli, and further it is less heavy and gaudy, some of the designs being of exquisite grace and purity of conception. This work is often done upon velvet, and the result is gorgeous in the extreme. The demand for such work, as for the Lucknow brocades, is decreasing, owing to the spreading adoption of English dress by the native noblemen. Caps ornamented in this manner, however, are still turned out at Lucknow in considerable quantities, as well as *sáris*, *dopattas*, coats, saddle-covers, mantel-borders and other articles. When done on velvet, the work is called *zardozi* : it is taken up, like chikan, by people in reduced circumstances and even parda-nashín women of high families.

Gold lace. The basis of all these embroideries is wire drawn to an extreme tenuity, either plain or gilt. It is either worked up into the hollow wire described above, or flattened out into minute bands, or into small round spangles. The division of labour in the work rivals that in home manufactures: the wire passes through the hands of five different craftsmen till the ingot is transformed into the sparkling thread, and others are required to turn it out in its various forms. The products of this wire are known as *lachka*, *kálábatun* and *lais*, a corruption of the English word. All these are done on a silk foundation, which is commonly dyed the requisite colour in Lucknow, by people known as Patwas or their Musalman counterparts, the Ilaqebands. Lachka is a warp of silver gilt bands worked with a woof of silk thread. It resembles a broad tape of sheet gold, and to enhance its lustre, patterns are stamped upon it in high relief. It is used as an edging for turbans, for state costumes and for the dresses worn by dancing-girls. It is sold at a rate varying from Re. 1-6 to Re. 1-9 per tola. Kálábatun consists of a narrow silver-gilt riband twisted spirally round silk thread. It is then worked up into a tape differing little in appearance from lachka. In this case the wire is of the very finest quality. Sometimes it is not gilt, and sometimes it is only given a very light coating of gold, the colour being intensified by the use of turmeric. This is the cheap *rasi kálábatun*. Lace differs from lachka in that

the woof is of wire, not of ribands, and it is double, so that the silk of the warp does not appear at all. This lace is very durable, and stands exposure to wet much better than the English article, and is about half the price. It is made either plain or in patterns, the latter being known by many different names. A collection of these was sent from Lucknow to the Calcutta International Exhibition.

Woollen fabrics.

The manufacture of woollen fabrics is of little importance. The shawl-weaving industry, which once flourished in Lucknow, seems to have disappeared. The Kashmír weavers, who came here in numbers after the annexation and started their hereditary occupation in this city, have returned to their own country. Their emigration was due to famine and misrule at home; but after having localized a new industry in Lucknow, so far as to give the place a considerable reputation for the excellence of its shawls, they left it, as their own land had fallen upon happier times, and the trade disappeared with them. A few remained behind, and earn a living by mending and darning old shawls. It is not an uncommon thing to find a Kashmír shawl which has been in constant use for three generations. The only woollen articles that are now manufactured are the small rugs, known as *asan* and *jainamáz*, the latter being those on which Musalmans say their prayers. They are made of felt or else are similar to pile carpets, and are often ornamented with elaborate coloured patterns.

Silver work.

The jewellers and silversmiths of Lucknow carry on a thriving trade, the centre of which is the Chauk. The jewellery of Lucknow was once greatly celebrated, but has declined with the departure of the court. There are a few diamond-cutters, but their skill extends only to the preparation of the table and rose diamond, and the work is inferior to that of Dehli. Another small industry is seal-cutting on agates and other stones, and is largely patronized by the wealthier classes. Enamelling on silver was once done at Lucknow, but such work is now scarce, and it is very difficult to obtain good specimens of Lucknow enamel. A splendid example was sent to the Calcutta Exhibition, in the shape of a decorative *huqqa*. Lucknow, too, was once famous for its plate of mixed gold

and silver, but the industry has disappeared with the court of Oudh. Silver work, however, is in a flourishing condition and the smiths do a great trade in the cold weather, when the station is full of European visitors. Besides articles for native use, they turn out numbers of tea-sets, salt-cellars, sugar-basins, bowls and the like; but the quality of the workmanship has fallen off, and the old jungle pattern, for which Lucknow was famous, is now less popular than copies of designs from other parts of India. Common patterns are the Kashmír, Swami, hunting, snake and rose designs, but these are almost always carried out in an inferior style. The price is low, and so are wages: the latter are estimated at so many annas in the rupee for silver, or so much for working up a tola of gold. The best artists cannot make more than a rupee a day, and four annas is considered fair pay for a good workman.

Bidri ware.

Another form of silver work is that known as bidri, a species of damascening that for more than a century flourished at Lucknow, but completely disappeared soon after annexation. It was revived, chiefly through the influence of Government, and is now an important industry. Bidri work is chiefly applied to native pipes, water-bottles and other articles. These are made of silver or alloyed metals, and are then carved, the process being completed by inlaying and polishing. The trade is in the hands of Musalmans, who employ braziers to cast the mould, and artizans to perform the rest of the work. The commonest decoration is the well-known fish crest of Lucknow. The recovery of the industry is illustrated by the fact that in 1873 there were no bidri workers left, and in 1881 there were only eleven; while a year later there were no less than 31 manufacturers. A modified form of bidri, called *zarbuland*, is also made at Lucknow, in which the patterns are slightly raised and not set even with the surface. This is an imitation of the encrusted copper and brass ware of Tanjore and other places of Southern India. Occasionally gilt silver, instead of the genuine article, is used in covering the patterns of *zarbuland* work. The process is the same as in the case of bidri, except that instead of excavating the patterns for the reception of the gold and silver plates, the ornamental designs are raised above the surface and chased.

Lucknow is also a considerable centre of the brass industry. The work is done almost entirely from English sheet metal, and takes the forms of *khásdáns, pándáns, badhnas, senis,* and the plain household vessels, *degchis* and *patilis.* The trade is in the hands of the Thatheras, who give their name to a muhalla in Hasanganj to the north of the Gumti. The articles, as their names imply, are chiefly manufactured for Musalmans. The *badhna* is the well-known *lota* with a spout, as universally used by Muhammadans. The *degchi* and the *patili* are the Muhammadan cooking vessels, and all these are usually tinned. The *seni* is a large and ornamental tray made of copper, and some of them are of a very high order of workmanship. The trade, however, is on the decline, for the contraction of capital since the mutiny has been accompanied by a diminished demand outside Lucknow for the goods produced. The *badhnas* and *pán* boxes are also often highly ornamented: they are usually made of beaten brass and copper, and chased in the usual manner. In the smaller towns there are several workers in brass and copper, who turn out the ordinary vessels in common use, and in Mohanlalganj large numbers of iron *gols* or buckets are made and exported. Other metals.

Lucknow is one of the few places in these provinces in which ivory carving is done to any extent, but even here the workmen are few and there is no constant demand. The artists are usually Musalmans and also work in bone. They turn out combs, paper knives, chessmen, stick-handles, and small models of buildings. They are worked as usual with the fret-saw, and the patterns are of the same conventional styles that are found in Agra and Benares. Ivory carving.

Wood carving is much more important, and the Lucknow craftsmen have obtained a well-deserved name. Carved doors and façades of wood are still made here, and a fine specimen of such work was sent in 1888 to the Glasgow International Exhibition. Many of the fine doorways that adorn the houses of the Oudh taluqdars trace their origin to Lucknow. Besides these, carved tables, chairs, and other household furniture for European use are made here, chiefly in shisham and tún wood. There is also some trade in lacquered wooden articles, and Wood carving.

especially in legs for native bedsteads; but these are not peculiar in any way to Lucknow, and are inferior to the similar products of the Panjáb.

Pottery. The pottery industry gives employment to large numbers of men both in Lucknow and the district. In the small towns and villages the articles made bear no distinctive character, and are merely adapted to the ordinary and simple needs of the people. In the city of Lucknow water-bottles, plates and other articles of good shapes and colours are turned out. The ornamental pottery of Lucknow comprises water-bottles, plates, cups and saucers decorated with simple designs in bright unglazed colours, the background being usually blue, plum or salmon coloured, and the patterns white. These have a great sale among natives throughout the north of India and especially in Oudh. Besides these, one family of potters produces trays, plates and vases painted in varnished colours, the background being of red ochre, yellow, purple or cochineal, and the designs of white lead, solder or native ink. The effect is brilliant and striking, and the patterns attractive. The centre is generally filled by a drawing of a mosque or fountain surrounded by palms, while the edges are covered with twined leaves and flowers, the whole being protected by a thin coating of English or native varnish which almost gives the ware the appearance of glazed pottery. One species of ware peculiar to Lucknow is the pipe known as the *huqqa madariya*, which is lighter and smaller than the ordinary article. The clay is obtained from the bottoms of tanks and is of a peculiarly good quality, as it needs the addition of neither sand nor chopped straw: the potters pay one anna a month for the right to take it and are allowed to remove two sacks full daily. The favourite colours are terra-cotta and plum-colour, the former being obtained from the rust-coloured earth known as *kabiz* mixed with sweet oil, and the latter from a mixture of pipe clay and a coloured earth called *hirmanji*. Both metallic and vitreous glazes are employed by the Lucknow potters: the former is either yellow, made from lead and zinc, or green, which is obtained by adding copper to the above; the vitreous glaze is made of powdered glass, to which gum is added to give a white colour, powdered iron refuse for green, and calcined

copper and chalk for blue. This glaze is applied to pipe-bowls, saucers, cups and basins used by Musalmans. A famous type of ornamental ware, in the shape of glazed tiles, flower-pots and vases of a most artistic kind, was made in Lucknow till 1885, when the potter died, without initiating his sons into the secret. The tiles were absolutely unique, containing a great variety of pale purples, greens and blues, such as are not to be met with in any other Indian ware. A medal was won by this man, Gulab, at the Colonial and Indian Exhibition in London. The coloured wares of Lucknow are exported to all the Oudh districts, Cawnpore, Agra and Bareilly, to the value of at least Rs. 2,000 annually, and the city is perhaps the most important centre in the provinces of the trade in useful articles.

Modelling.

The clay modellers of Lucknow are pre-eminent in their art. They make not only models of fruits and vegetables, which are the cheapest and best of their kind in India, but also figures and groups of a very high order. The former consist of imitations of every conceivable fruit and vegetable, from a huge bunch of plantains to a dried onion. They are made by hand in one-piece, the larger fruits being strengthened by the introduction of stout wires into the stalks, and after being baked receive four or five coatings of the chalky earth called *kharya matti*, and over that the colouring and varnish. These models are exported chiefly to Calcutta and Bombay. The basis of these is the ordinary clay worked into a paste with babul gum, *belgiri*, brown paper and cotton wool. It takes three days to sift and knead and three more to dry. A fine light grey clay known as *pota*, and peculiar to Lucknow, is also employed in this as in other pottery. Both these and the clay figures are cheaper than those of Krishnagar, and the figures are superior in that the modellers use only clay instead of hair, wool, pieces of clothing and other accessories for their decorations. The larger figures are realistically coloured, while the smaller and cheaper specimens are coated with red ochre. Moulds are used for the trunks alone, the head and face, the curves of the body and the limbs being modelled with the finger or a graving tool. The best workers are Mohan Lal and his family, who were largely employed in

modelling terra-cotta busts of Europeans before the introduction of photography. His relative, Gulab Das, made the wonderful model of the Aminabad bazár in the Lucknow Museum, but he left the place to enter the service of the Nizam. Besides single figures these modellers make representations of typical Indian scenes, such as marriage processions, suttees, irrigation and even whole villages, a very fine model of a village being made for the Indian and Colonial Exhibition. Other forms of modelling and sculpture which were once practised in Lucknow have died out. The alabaster medallions and frescoes of the Martiniere are no longer made, the craftsmen having betaken themselves to clay figures. The Oudh Nawabs employed Italian sculptors, who generally worked in Ajmer marble, and many of their productions are to be seen in the Wingfield Park and other public gardens, while others are in the houses of the princes and nobles. One of the best is a statue of Actœon, which bears the inscription: "The first premium in London to N. Read by the Society of Polite Arts, one hundred guineas, A.D. 1761."

Glass. There is now but little glass manufacture in Lucknow, though the industry once flourished here. It was brought from Multan by two craftsmen many years ago, and took root, but now there are only three glass-making establishments. Glass and lac bangles are largely sold in Lucknow and the district, but these are mainly brought from wholesale travelling merchants by the Manihar retail dealers. The chief glass articles made in Lucknow are pickle-jars, lamp globes and chimneys, vases and bottles blown from English glass, chiefly broken railway lamps which are bought at Rs. 8 for one maund twenty-eight *sérs*. The estimated profit for one establishment is Rs. 56 per mensem, and the goods sold are very much cheaper than the European articles. A speciality of the Lucknow glass-makers takes the form of glass walking sticks, but there is little demand for such products.

Leather. At the last census there were 3,345 workers in leather in the district, and of these 2,329 resided in the city of Lucknow. They are chiefly employed as shoemakers and dyers of leather. The shoe manufacture of Lucknow was formerly a very flourishing trade, but it depended not on the leather, but on the brocade

used to cover the uppers, and was supplanted by Dehli, the manufacture of Lucknow embroidered shoes being almost driven out of the field. The reason was that the Dehli workers employed copper wire silvered or gilt, but the Lucknow craftsmen were compelled under bonds by the Nawabs not to adopt this device and to work only in pure silver or gold. Of late years, however, the trade has undergone a considerable revolution, for the wearing of ornamental shoes of the native pattern seems largely to have gone out of fashion, and to have given place to the use of shoes made after the European style; and there is but little demand nowadays for the Dehli article. Country-made shoes of the European pattern can be purchased in Lucknow for Re. 1 or Re. 1-8, but if made from English leather cost from Rs. 3 to Rs. 10 a pair.

Tobacco. There are two remaining manufactures for which Lucknow has long been famous, those of tobacco and perfumes. The tobacco is chiefly grown in the immediate neighbourhood of and within the city. As in all old sites, the plant thrives wonderfully here, owing not only to the abundance of manure, but also to the unusual proportion of nitrates in the soil. From the tobacco grown at Lucknow are manufactured the finer and more favourite native smoking mixtures; but the industry has largely declined of late years, owing, it is said, to the increased consumption of tobacco prepared after the European fashion. There can be no doubt that the use of American tobacco, especially in the form of cigarettes, has grown to an enormous extent in India, and the new habit naturally makes itself first felt in the great cities

Perfumes. There is a large factory of *itr* or otto of roses in a side-street leading off the Chauk in Lucknow. The place has long borne a great reputation for its perfumes, which are considered to rival those of Kanauj. All round the city large rose-gardens are to be seen, but these are not the only flowers used: otto of jasmine and *bel* are great favourites with the natives, possibly on account of their more powerful scent. The most pleasing to European nostrils, perhaps, is the oil distilled from the sweet-scented roots of the *khaskhas* grass.

European manufactures. In addition to the purely native industries, there are several important European enterprises in Lucknow. One of the chief

is the Upper India Couper Paper Mills, located in Sultanganj to the north of the Gumti. This was started on the 27th of September 1879, and is a flourishing concern: in 1903 it produced 2,677 tons of paper, valued at Rs. 7,35,100. Others deserving mention are Messrs. Dyer & Co.'s Brewery, started in 1882, and producing in 1901 liquor to the amount of 7,331 hogsheads, valued at Rs. 3,81,200; Messrs. John's Ice Factory, opened in 1902; three oil and flour mills under native management, two of which were opened in 1901, and the third in 1892, the last having in 1901 an output of 59,300 maunds of flour and nearly 4,600 maunds of ice, with a total value of Rs. 2,27,500; and the cotton ginning mills at Tal Kathura, to the south of the canal and about a mile east of Alamnagar station; these last started on the 15th of October 1901, but no returns are available to show the outturn. The workshops of the Oudh and Rohilkhand Railway, to the south of the Charbagh station, employ many hundreds of hands, including several pupils from the Martinière school as well as many other Europeans and Eurasians. The Newal Kishore press is the chief printing-works of Lucknow, and combined with it is a considerable iron foundry which has been recently opened. This press is the lineal descendant of the old Oudh Government press, and has acquired a great and well-deserved reputation. Besides this, there are some scores of other printing and lithographic presses in the city. The numerous mercantile and commercial firms of Lucknow call for no special mention. The European shops are chiefly situated in and to the south of Hazratganj.

City markets. The principal markets of Lucknow are the grain marts of Fatehganj and Drigbijaiganj, lying to the west of Aminabad; of Rakabganj situated between Hazratganj and the Cantonments road, and of Shahganj on the Victoria road south of the Chauk. Other popular grain markets are in Hazratganj, Daliganj, Aliganj, Munshiganj, Lahorganj, Nazarganj and Thakurganj. Saádatganj in the west of the city is the chief market for sugar, and also for imported cotton and salt. The Nakkhas market to the south of the Chauk is full of the shops of second-hand dealers, and is largely patronized by disposers of stolen property. There is also a market for bird-fanciers in the same place. The great leather

market is the Chikmandi in the Wazirganj thána. The chief fish-markets are in the Chauk and Aminabad, from which the native and the European population are respectively supplied. Every street in the city is full of shops, and the various trades are for the most part generally grouped together, as in every Indian city. This is especially the case with the silversmiths, almost all of whom congregate in or about the Chauk.

District markets.

The city of Lucknow is the only important trade centre of the district. There are, as usual, bazárs in which markets are held once or twice a week in nearly all the large villages, as will be seen from the table given in the appendix, but none of these can compare with the marts of the capital. The country bazárs are attended by the population of the neighbourhood and the greater part of the trade consists of agricultural produce. Sometimes these are merely wholesale bazárs, to which samples only are brought, and business is done on the sample. Such markets are termed *khandsár-bhandsár* bazárs, a name derived from *khánd* or sugar, and *bhánd*, the large earthen vessel used for storing grain. The most important markets in the interior are those of Mirzaganj in Malihabad, Goshainganj, Mohanlalganj and Chinhat, the bazár at the last-named place being leased annually for some Rs. 200. The chief cattle market is at Banthara in pargana Bijnaur.

Export trade.

The bulk of the export trade of the district is carried on from Lucknow itself, which has peculiar advantages in the shape of communications by rail, road and river. This has always been the case, for so long ago as the reign of Jahángir, the city was described by deLAet as a "Magnum Emporium."* Through Lucknow passes much of the great export trade in wheat and grains from the northern districts of Oudh on its way to the larger distributing centre of Cawnpore. The greater part, too, of the export trade of the district of Lucknow is also transmitted by rail from the numerous stations in the city and its suburbs. From Lucknow also the special manufactures of the place are solely exported. The development of the various railway systems, however, has attracted much of the export trade in agricultural produce to the smaller stations of

* J. deLâet's India, Ver. Ed., 1631, p. 70.

the district during recent years, and the dealers have not been slow to take advantage of their proximity and the consequent increased cheapness of transmission. The growth of this tendency is strikingly illustrated by a comparison of the figures, imperfect as they necessarily are, of 1873 and 1901. In the former year the total export trade from the railway stations was estimated at a value of Rs. 25,815 only, but it must be remembered that at that time the present main line of the Oudh and Rohilkhand Railway had not been even contemplated, and the bulk of the traffic was still conveyed by road. Of this sum, no less than Rs. 24,660 worth of goods were despatched from Lucknow alone. In 1901 the exports by rail were valued at Rs. 3,17,470, and of this goods to the amount of Rs. 1,32,362 were sent from the stations in Lucknow and Alamnagar. The value of the exports from Kakori, Malihabad and Rahimabad had risen from Rs. 632 to Rs. 1,19,830; those from Amausi and Harauni from Rs. 195 to Rs. 6,092; and those from Malhaur Juggaur from Rs. 90 to Rs. 42,880. In addition to these, goods valued at Rs. 16,306 were sent from the Mohanlalganj and Nigohan stations, while no figures are available to show the export trade from the stations of the Rohilkhand and Kumaun Railway, although this would involve a considerable addition to the total value given above.

Trade routes.

These figures amply illustrate the change in the ordinary trade routes brought about by the railways during the past thirty years, as well as the development of commerce. The figures of the import trade tell exactly the same story. Mr. Hoey, writing in 1878, says: "The roads which communicate with the north and west of Oudh are of immense importance to Lucknow, chiefly because of the grain trade. In the year 1878 as much as 960,388 maunds of grain came into the Ganges north of the river Gumti from the north of Oudh, and a further quantity came into the Ganges south of the river by the same route. The other imports in this direction are chiefly hides and horns, drugs, gánja, bhang, charas, tobacco, wax, lac, resin and other forest produce. The return traffic is in cotton and woollen goods, salt, spices, metals and hardware goods, but this export trade is not, properly speaking, from Lucknow, but from

Cawnpore. These goods, while moving from Cawnpore to the north, do not to any great extent change hands at Lucknow. The most important roads south of the Gumti are those leading into Lucknow from Sultánpur and Rai Bareli. They are the channels along which at least half the grain is carried that comes into Lucknow, and also *gur*, firewood and charcoal. The return traffic is very miscellaneous." All this is still true, so far as the directions and materials go, but it is subject to the important modification that the railways now greatly exceed the roads in popularity, as being cheaper and far more expeditious. A still further change will be effected by the construction of the railway from Allahabad to Fyzabad, which will give Lucknow direct railway communication with Sultánpur.

On the roads, traffic is chiefly carried on by means of country carts. These generally belong to Brahmans, Banias and zamíndárs, who take their own grain to the market. They are two-wheeled and about thirteen and-a-half feet long, and are too well known to require description. They are drawn by two or four bullocks, and carry from twenty to forty maunds. When fully loaded they will not travel much above twelve miles a day, and the cost is seven annas per bullock per diem. Thus the cost of carrying one hundred maunds for one hundred miles is Rs. 36-4-0, with four bullocks and a fully loaded cart; so that the superiority of the railway is at once fully established. The roads, however, are still very largely used, and it will be long before the long trains of bullock-carts become a rare sight along the metalled highways. The other means of conveyance are buffaloes, bullocks and the wretched pack-ponies of the country. A buffalo will carry four and-a-half maunds, and a bullock, if well kept, from two to three maunds. The ponies are made to carry sometimes as much as three maunds: they are mostly owned by Baqqals, who trudge alongside weighted almost as heavily as their beasts, for they carry about a maund on their backs, which they fasten by a band which passes round the bottom of the load and over their heads. Road traffic.

There are very few fairs of any importance in this district, as will be seen from the list given in the appendix. They are chiefly of a religious nature, and none of them attract any but Fairs.

the population of the immediate neighbourhood. The largest is the festival of the Kanslila, which takes place in Bhadon in the village of Qila Muhamdinagar in pargana Lucknow, which is attended by some 20,000 persons. There are but few other fairs which form the occasion for large assemblages. The most important is the Ganga Ashnan at Salempur; a fair of the same name at Rati in Nigohan; the Dasehra at Bisahrighat in Malihabad; the Kartiki fair at the same place; and the fair of Hanuman at Sheikhpur in pargana Lucknow.

Communications. The district is exceptionally well provided with means of communication. Not only is Lucknow a great railway centre, but it is provided with an admirable system of metalled roads radiating from the city in every direction. An account of these will now be given, beginning with the railways and continuing with the metalled and unmetalled roads and the waterways.

Oudh and Rohilkhand Railway. The first railway constructed in the district was the broad-gauge line from Cawnpore to Lucknow, which passes through the Bijnaur pargana, crossing the Sai near Harauni and the Nagwa at Lunka, and then enters pargana Lucknow, terminating at the main station of Charbagh to the south of the city, close to the Rai Bareli road. It was opened on the 23rd of April 1867. There are stations at Harauni and Amausi in this district. On the 1st of January, 1872, a continuation of this line from Charbagh to Bara Banki and Fyzabad was opened. This is now known as the loop line. It traverses the north of cantonments, and after crossing the Gumti at Bibiapur runs north-east through pargana Lucknow, with stations at Malhaur and Juggaur. On the 1st of February of the same year another line of the same system was opened, leading from Charbagh to Sandila in Hardoi and so on to Bareilly. It runs in a north-westerly direction through the parganas of Lucknow, Kakori and Malihabad, and has stations at Alamnagar, Kakori, Malihabad and Rahimabad. This now forms part of the main line of the Oudh and Rohilkhand Railway. The remaining portion of the main line leaves the loop north of the Dilkusha and passing south-east between that building and the Wilayati Bagh turns south to Rai Bareli and Moghul Sarai, passing through the

stations of Mohanlalganj and Nigohan. This line, which is of immense importance to the railway as giving direct communication with Calcutta, was opened on the 18th October, 1893. These lines are all of the broad or 5 feet 6 inches gauge. Besides these, the same railway has a metre-gauge line from Cawnpore to Charbagh and Aishbagh, whence the trains run over three miles of the Lucknow and Bareilly State Railway to Daliganj. From the latter the line turns east through the station of Badshahnagar, north of the Gumti, and on to Malhaur, whence it runs parallel to the loop line as far as Bara Banki. The latter portion of the line was opened on the 24th of November, 1896, and the remainder from Aishbagh to Cawnpore on the 25th of April, 1897. The Bengal and North-Western Railway has running powers over this line from Burhwal to Cawnpore under the contract of the 19th of December, 1894.

Lucknow and Bareilly Railway.

The remaining railway is the Lucknow, Sítapur, Bareilly Railway, which is now worked as part of the Rohilkhand and Kumaun system. It starts from Aishbagh, but has running powers over the Oudh and Rohilkhand Railway's line to Chârbagh. From Aishbagh it goes north through Lucknow to the Lucknow City station and Daliganj, this portion of the line being also utilized by the Oudh and Rohilkhand and the Bengal and North-Western Railways' metre-gauge trains. From Daliganj the line runs north through the parganas of Lucknow and Mahona, with stations at Mariaon or Mandiaon, Bakhshi-ka-Talab and Itaunja. This line was opened on the 15th of November, 1886.

From the above it will be seen that the district has a very perfect railway system, which affords easy communication with every part of India. The district possesses the probably unique advantage of having one or more stations in every single pargana.

Metalled roads.

The main thoroughfares of the city of Lucknow will be described in the article on that place, and here we may confine our attention to the roads other than those which are maintained by the municipal and cantonment authorities. The roads of the district fall under two main heads: provincial roads, managed by the Public Works Department; and local roads, under the control of the District Board.

Provincial roads. The provincial roads are all of the first class, metalled, bridged and drained throughout. The most important is the Oudh Trunk Road, from Cawnpore to Fyzabad, with a total length of thirty miles through the district. It enters pargana Bijnaur at Bani, where there is a bridge over the Sai, and after traversing the pargana passes to the west of the Alambagh and on to the railway station at Charbagh. It then goes through the city, past Aminabad, the Qaisarbagh and the Farhat Bakhsh to the iron bridge. Thence it turns east, leading through Hasanganj and Badshahnagar, and so to Chinhat and Bara Banki. A small feeder of this road leads to Badshahnagar railway station. There are military encamping-grounds at Banthara and Chinhat, and inspection-bungalows at Bani and Thakurdwara. The other provincial road is that from Lucknow to Sítapur and Bareilly. It runs from the iron bridge north to Mandiaon, Bakhshi-ka-Talab and Itaunja, keeping close to the Lucknow and Bareilly State Railway. Short feeder roads lead to the various stations. It has a total length of 21 miles six furlongs in this district. There is an encamping-ground at Bakhshi-ka-Talab, and an inspection-house at Arjunpur in pargana Mahona.

Local roads, metalled. The local metalled roads are also of the same class. The chief is that from Lucknow to Rai Bareli, which runs from the Charbagh Station along the western boundary of cantonments, past the jails and on south through Mohanlalganj and Nigohan, from both of which places metalled feeder roads lead to the railway stations. There are encamping-grounds at the 12th and 22nd miles, and bungalows at Mohanlalganj and Churwa. The road from Lucknow to Sultánpur and Jaunpur is metalled for 13 miles, as far as Goshainganj. It leaves Lucknow on the south-east and runs past the Dilkusha through the north-east corner of cantonments. From Goshainganj it passes through Amethi and Salempur and so into pargana Haidargarh of Bara Banki. There is an inspection-bungalow at Goshainganj. The road from Lucknow to Hardoi follows the line of the Oudh and Rohilkhand Railway. It is metalled as far as Malihabad, a distance of 15 miles. This road runs west from the Machchi Bhawan and is known as Napier Street for its length through

Lucknow city. Metalled feeders lead from it to the stations of Kakori, Malihabad and Rahimabad. A fourth road leads from Lucknow to Kursi in Bara Banki, and thence to Tikaitganj and Mahmudabad, being metalled as far as the former. It leaves the Sítapur Road near the village of Mohibullapur and is also connected with Badshahnagar by the Outram Road. The remaining metalled roads include the short line from Alamnagar Station to join the Cawnpore Road at the Alambagh; and the road from Bani on the Cawnpore Road to join the Rai Bareli Road at Mohanlalganj.

Second-class roads.

The unmetalled roads of the district come under three classes, as will be seen from the table in the Appendix, and are known as second-class roads, bridged and drained throughout; second-class roads, partially bridged and drained; and fourth-class roads, banked but not surfaced, partially bridged and drained. The second-class roads of the first type are the most important. They number eleven in all, including the unmetalled portions of the Lucknow-Sultánpur road from Goshainganj to the Bara Banki border and that from Malihabad to Hardoi. The others comprise the roads from Mohanlalganj to Goshainganj; from Mohanlalganj to the bridge over the Sai at Jabraila and so to Mauranwan in Unao; the old road from Lucknow to Mohan, which leaves the city at Alamnagar, and has been described in the article on Kakori pargana; the roads from Mohan to Harauni and Bani and from Mohan to Malihabad; from Malihabad to Mal and thence to Pipalgaon in Hardoi; and the roads from Chinhat to Malhaur Station and to Zaidpur and Satrikh in Bara Banki. The second-class roads of the second type are nine in number. The longest is that from Lucknow to Bijnaur, leaving the Rai Bareli Road near the Alambagh, and continuing to Sissaindi, Nigohan, Nagram and Gangaganj, the bazár of Salempur, on the Sultánpur Road. A second leads direct from Lucknow to Nagram, passing through Khujauli, on the road from Mohanlalganj to Goshainganj. A third is that from Mal to Itaunja, Mahona and Kursi in Bara Banki, which has been raised from the status of the fifth to the second class. A fourth is the road from Haji Chak, a village on the Kursi Road in the eastern borders of Mahona to Pipalgaon in Hardoi. The others include the

roads from Bijnaur to Banthara; from Kakori to Fatehganj on the Mohan Road; from Mahona to Amaniganj; and from Andhi-ki-Chauki on the Hardoi Road near Kakori Railway Station to the village of Nabipanah near Mal.

Fourth-class roads. The fourth-class roads are three in number and of little importance. One leads from Goshainganj to Satrikh and Zaidpur in Bara Banki, crossing the Gumti by a ferry at Gauriaghat; a second gives access to the Juggaur Railway Station from the Oudh Trunk Road; and the third leads from Alunagar in pargana Lucknow to Gaoghat on the Gumti to the north of the city.

History of roads. The history of the development of road communication is of some interest; but it is difficult to obtain accurate information on this point. During the Nawabi roads were few. Shuja-ud-daula constructed a magnificent unmetalled road from Lucknow to his capital of Fyzabad, and this, so far as this district is concerned, is identical with the present route, which was metalled as early as 1862. Other roads led to Mohan, Hardoi, Rai Bareli and Sítapur. The provincial road to Cawnpore was the first metalled road built in Oudh: it was constructed by King Wajid Ali Shah, but had to be renovated after the mutiny; it was completed in 1859. The road from Lucknow to Kursi was made in 1864, and the following year saw the completion as second-class roads of those to Sítapur, Rai Bareli and Sultánpur. That from Mohan to Malihabad was made in 1864. In 1860 the road to Malihabad and Hardoi was completed, and in the course of the next two years the additions comprised those from Bani to Goshainganj, from Malihabad to Pipalgaon and from Kursi to Mahona. Up to 1874 all these roads were unmetalled, save those to Cawnpore, Fyzabad and Sítapur. Since that date there has been great progress in this direction, as well as in the construction of new roads. The needs of the district in this respect are now few, and Lucknow can thus compare favourably with any district of the United Provinces.

Water-ways. The Gumti is navigable throughout its length in this district, its waters never dispersing themselves over a greater breadth than 140 yards, and having generally a depth of four feet in the driest season; while its slope and rapidity are greatly diminished by the excessive tortuousness of its course. Here

and there, however, the bed is intersected by kankar ridges which, in the dry season, sometimes diminish the depth to two feet. Boats of 500 maunds burthen can ascend the river as far as Dilawarpur ghat near Muhamdi. During the rains the river is navigable by boats of as much as 1,200 maunds or 40 tons. The use of the river as a waterway has long been known. Thornton in his Gazetteer states that "the river certainly admits of navigation to an important extent. A small steamer belonging to the King of Oudh tested its capability in this respect." At the present time the river is still used to a considerable extent, although its importance has, as is only natural, been greatly diminished by the extensive development of the road and railway systems. The chief traffic is in fuel, which is brought down from distant points, the boats generally returning empty. In 1880 it was ascertained that the number of boats which imported commodities liable to octroi duty into Lucknow was 1,326, of which 1,184 carried firewood and the rest charcoal, grass, reeds and thatching materials. This, however, does not fairly represent the traffic by boat, as it excludes the large transport of lime and building materials between the ghats in the city and the immediate neighbourhood. In 1901, from the beginning of the year to the 31st of July, 374 boats came down the Gumti to the barriers at Wilayati Bagh and Gaoghat, and paid octroi duty to the amount of Rs. 2,353. The articles carried by them were chiefly grass, reeds, firewood, fodder, bamboos and melons, the cargoes amounting to over 61,00,000 maunds.

Ferries and bridges.

In the city of Lucknow there are six bridges over the Gumti. The oldest is the stone bridge near the Machchi Bhawan, begun by Newal Rai and finished by Asaf-ud-daula. Below this is the railway bridge, consisting of six spans of iron girders of 56 feet each, and two land spans of brick, each 15 feet in length. Close below this is the iron bridge from the north of the Residency to Hasanganj: this was brought out from England by the order of Ghazi-ud-din Haidar, but he died before it arrived. Nasir-ud-din Haidar directed it to be put up in front of the Residency, and gave the contract to his own engineer, a Mr. Sinclair, who commenced sinking wells for the piers, which

are still visible, but failed before any great progress had been made. It was erected in its present position by Amjad Ali Shah. The others are that known as the Bruce bridge, opposite the Qaisarbagh; the bridge in Sultánganj on the Outram Road; and the railway bridge at the Wilayati Bagh above Bibiapur. The bridges over the Sai include the fine old stone bridge on the road from Lucknow to Mohan; the iron railway bridge on the Oudh and Rohilkhand Railway; the bridge at Bani on the Cawnpore road; and the new bridge at Jabraila on the road from Mohanlalganj to Mauranwan. The ferries of the district are either under the control of the District Board or private. A list of them will be found in the Appendix. It will be seen that there are fourteen public ferries over the Gumti managed by the District Board, and leased to auction, bringing in an average income of nearly Rs. 5,000. Besides these, there are three private ferries over the Gumti in pargana Lucknow and one in the same pargana over the Jhingi Nala at Gopramau.

CHAPTER III.

THE PEOPLE.

THE first enumeration of the population ofthis district took place in 1869. The total number of inhabitants was returned at 982,278, or 700 to the square mile. The district then contained 1,235 villages with a population of less than 1,000 persons, 101 between 1,000 and 2,000, 31 between 2,000 and 5,000, and the towns of Malihabad, Amethi and Kakori with more than 5,000 inhabitants, in addition to the city of Lucknow. This total, however, is that of the district as it was originally constituted, Lucknow then including the parganas of Dewa and Kursi, which have been transferred to Bara Banki, and Auras-Mohan which now forms part of Unao. Deducting the totals of these parganas from that of the whole district we obtain a population of 778,195 persons. Census of 1869.

The next census took place in 1881, when a very striking decrease in the population was observed, as in all the neighbouring districts. The number of inhabitants was then ascertained to be 696,824 persons, which fell short of the former enumeration by 81,371. This decrease was due to various causes. Chief among them were the famines of 1873, 1877 and 1878, the district being seriously affected in each of these years, as well as by poor harvests of 1869 and 1880. These periods of scarcity not only raised the death-rate to an unusual height, but also caused a very extensive emigration from the district. Further, it was largely due to the terrible mortality from fever in 1879; and lastly it was considered in 1881 that the population of the district had been to a great extent over-estimated at the previous enumeration. The last cause, however, is probably of little importance. We find a similar decrease in the districts of Bara Banki, Rai Bareli and Unao, although its extent was more marked in Lucknow. The famine and the fever of 1878 Census of 1881.

especially affected the children, and there can be no doubt that the population did actually diminish by somewhere near ten per cent. owing to the effect of those two fatal years.

Census of 1891.

The decline, however, was only temporary, for at the next census of 1891 the recovery was almost as great as the loss of the previous decade. The population rose to 774,163 persons, giving a density of 800·6 to the square mile. During the previous ten years there were no famines or any epidemics of importance. The general prosperity of the district operated directly in bringing about a rapid increase in the population—a fact which tends to prove conclusively the deductions made in 1881.

Census of 1901.

The last census took place on the 1st of March, 1901. The total population of the district as then enumerated was 793,241 persons, which shows an increase of 2·4 per cent. during the past ten years. The density per square mile was 811·9, a higher figure than in any other district of Oudh, and, in fact, of any district of the United Provinces, with the exception of Benares. Although the district is very highly cultivated and crowded with populous villages and hamlets, this unusual density, as also in the case of Benares, is of course due to the prerence of a great city, the municipality of Lucknow having a mean density of no less than 12,278 persons to the square mile. The Province of Oudh is notoriously thickly populated, but the district of Lucknow, although covering only one-twenty-fifth of its area, possesses no less than one-seventeenth of its population. At the time of the last census the district contained 938 inhabited towns and villages. Of these 825 had a population of under 1,000 persons, 82 between 1,000 and 2,000, 25 between 2,000 and 5,000, and three, the same as in 1869, contained a population of over 5,000 persons. In addition to these we have the city and cantonments of Lucknow.

Urban and rural population.

It is only to be expected that the proportion of the urban to the rural population of the district should be greater than in any other portion of the United Provinces. It amounts to 36·8 per cent., which is very much higher than anywhere else, the nearest approach to it being Benares with 25·5 per cent. No less than 90·24 per cent. of the urban population reside in Lucknow alone. As the city population forms so great a

proportion of that of the whole district, and as from almost every point of view it is very much more important than the rest, it will be more convenient to deal with it separately.

The city population. At the census of 1869 the population of Lucknow was estimated at 284,779 persons. In 1881 a similar decrease to that of the whole district was observed, and the number of inhabitants dropped to 261,303. During the following ten years a rapid recovery was made, the number of persons in the city and cantonments being given as 273,028, which was still considerably below that of the first census. We have no records of the population as it was before the annexation of Oudh, but it is probable that at the time of the mutiny it was even greater. The troubles of 1857 and 1858 undoubtedly had a retarding effect on the population, and in addition to this we must remember that after the restoration of order large and thickly-populated areas, including the old Bajpei muhalla and Ismailganj, were razed to the ground, a space of half a mile in every direction being completely cleared round the old fort. At the last census of 1901, there was an actual decrease in the number of inhabitants of Lucknow, but this may be rather ascribed to the exclusion of several portions of the city from municipal limits than to any retrograde tendency on the part of the population. The recorded total was 264,049 persons, of whom 240,649 resided within municipal limits and 23,400 in cantonments. The area of the whole, as it now stands, is 28·86 square miles, of which cantonments comprise 9·25 square miles. The density of the Lucknow population is very much less than that of many cities of the United Provinces, notably Cawnpore, Meerut, Benares and Moradabad. The number of houses to the square mile is 2,920·5, giving an average of 4·2 persons to each house—a very low figure, that is only equalled by Allahabad and surpassed by Meerut.

Sex. Of the total population of the district at the last census 414,149 were males and 378,292 females. As in almost every district of the Provinces, there has been a constant tendency for the proportionate number of females to approach that of males, ever since the census of 1869. In that year it was returned at only 89·3 per cent., and has since risen steadily to the present proportion of 91·2 per cent. In the city of Lucknow it is even

higher, amounting to 91·7 per cent., but the difference is small. The disproportion is possibly due to some extent to the presence of the large garrison in Lucknow, but at the same time it is very much less than in the adjoining districts of Sítapur and Hardoi, though greater than in Bara Banki, Rai Bareli and Unao. The excess of males is far more marked in the case of the Hindus than of the Musalmans, and although it is now generally agreed that the practice of infanticide has long disappeared from the district, yet it seems to be the case that the influence of this custom, which has been observed for time immemorial among the Rájputs and other Hindus, has still left its trace in some indistinct hereditary law. The question, however, is one of pure speculation and no definite conclusion can be reached. Lucknow is situated in the centre of the Provinces and roughly forms the boundary between those tracts on the west where the excess of males is still more marked and the eastern districts in which we frequently find an actual preponderance of females.

Birth-place. Owing to the presence of the city of Lucknow, it is only natural that we should find a high proportion of immigration to the total population. At the last census it was ascertained that 83·24 per cent. of the population was born in the district, a lower figure than in any other part of the United Provinces, except Naini Tál and Dehra Dún, where special circumstances prevail. Of the remainder, 10·82 per cent. were born in the adjacent districts and 5·53 per cent. in other parts of India. On the other hand, this addition is fully compensated by the emigration which takes place from the district and is greater in the case of Lucknow than of any other part of the Provinces.

Religions. Classifying the whole population according to religions, we find that in 1901 there were 621,762 Hindus, 162,800 Musalmans, 7,274 Christians, 668 Jains, 378 Aryas, 156 Sikhs, 121 Parsis, 63 Buddhists, 28 Brahmos and eighteen Jews. The only noticeable features about these figures are that the number of Hindus is proportionately less and that of Musalmans and Christians greater than in any other part of Oudh. This is simply due to the nature of the population of Lucknow city, which

contains considerably more than half of the total number of Musalman inhabitants. Outside the city and cantonments there are only 61,244 Musalmans in the district, so that their proportion to the Hindus is less than 13 per cent. This is still a comparatively high figure for Oudh and is due to the existence of several old and important Musalman settlements, such as Amethi, Bijnaur, Kakori and Malihabad.

Examining the details of the city population, we find that in the municipality of Lucknow there were 140,177 Hindus, 95,884 Musalmans, 3,614 Christians, 353 Jains, 250 Aryas, 109 Parsis, 33 Sikhs, 12 Brahmos and two Buddhists. Of the Christians, 1,152 were European British subjects, 734 were Eurasians, 35 Armenians and 63 other Europeans. In cantonments there were 13,990 Hindus, 5,672 Musalmans and 3,738 Christians and others, consisting for the most part of the garrison. City religions.

Beginning with the Musalmans, it seems that Lucknow is one of the few districts in which the members of this creed have not increased in numbers more rapidly than the Hindus. In 1881 they numbered 21·51 per cent. of the population and the proportion had since gradually diminished to 20·28 per cent. at the last census. Elsewhere, and specially in the Meerut and Rohilkhand Divisions, the relative increase of the Muhammadan population has been very much greater than that of the Hindus. The reason of the decline in Lucknow is probably historical and marks the continued reversion to a more natural distribution of the members of the two religions since the disappearance of the Muhammadan rule. Further, the bulk of the Musalman population of Lucknow and the smaller towns is extremely poor, so that a rapid increase is not to be expected. After annexation Lucknow was crowded with pensioners and dependents of the Oudh court. Their descendants in many cases draw allowances from Government, but very few of them follow any occupation, and owing to the increase in their numbers the pensions received by individuals are often very small. These people are mostly in debt, and lead a wretched hand-to-mouth existence, which also seems to have a demoralizing effect on their fellow-citizens. At the same time we find among the Musalman community many wealthy taluqdars, to whom reference will be made later Musalmans.

in this chapter, and a number of gentlemen of good family and position who still reside in the city of Lucknow.

Sheikhs. Of the various Musalman subdivisions the most important in this district is that of the Sheikhs. At the last census they numbered 49,905 persons, or over 30 per cent. of the whole number. The Sheikhs represent the first Musalman invaders. Some of them claim to be descended from the companions of Saiyid Salar Masaud, and consequently profess to have been established in this district since the eleventh century. The history of that period, however, is involved in obscurity. We are treading more certain ground when we come to the second Musalman invasion, which was carried out by the progenitors of the great Sheikh family of Lucknow and those of Bijnaur, Kakori, Amethi and Salempur. The history of these families will be given in Chapter V and in the articles of the various towns to which they belong. At the present time, the Sheikhs are for the most part in reduced circumstances. They still own a considerable amount of land, especially in the Bijnaur, Lucknow and Mohanlalganj parganas, but the prosperous families are few in number, and with the exception of those of Gházipur, Gauria Kalan and Juggaur, belong to other districts. Thus the taluqdars of Gadia, Jahangirabad and Jasmara reside in Bara Banki, although they trace their descent from the Juggaur stock, and the taluqdar of Kakrali, who owns a small property in pargana Malihabad, lives in the Hardoi district. More than half the Sheikhs belong to the Siddiqi subdivision, while the bulk of the remainder are Qurreshis. Besides these there are over 1,000 Ansaris, and fair numbers of Farruqis, Usmanis and others.

Patháns. Next in point of number come the Patháns, with a total of 26,031 persons in 1901, or sixteen per cent. of the whole Musalman population. Nearly four-fifths of the Patháns are to be found in the Lucknow tahsíl and over 17,000 in the city of Lucknow itself. Elsewhere they are found in large numbers only in pargana Malihabad, where there are several old colonies, such as the Amnazai Patháns of Malihabad, Bakhtiyarnagar and Garhi Sanjar Khan; the Bazidkhels of Bari Garhi; the Afridi taluqdars of Kasmandi Khurd and Sahlamau, and the Qandahari Patháns of Khalispur, who claim to be the highest family of this race in

Oudh. The best represented Pathán subdivision is that of the Yusufzais, almost all of whom reside in the city of Lucknow. Besides these there are large numbers of Lodis, Ghoris, Bangash, Afridis and Rohillas. The majority of the Ghoris and Afridis is to be found in pargana Malihabad. Besides the two taluqdári families, the Patháns still hold a number of villages in Malihabad and in the neighbourhood of Lucknow, and have to some extent succeeded in maintaining their position.

The Saiyids numbered 17,418 persons at the last census, or over ten per cent. of the Musalman population. They are more numerous in this district than in any other part of the Provinces, not excepting Muzaffarnagar, Meerut and Moradabad, in each of which they have such extensive possessions. Here, however, there are few important Saiyid families. The chief of them is the Rája of Salempur, who owns a fine property in pargana Mohanlalganj. Other Saiyid taluqdars who hold estates in this district are those of Ahmamau and Jalalpur in Hardoi. Mention should also be made of the Saiyid zamindars of Kakori. About 92 per cent. of the Saiyids are to be found in the Lucknow tahsíl and almost all of these reside in the city itself. They are very scarce in Mohanlalganj, and in Malihabad they number less than 1,000 persons. Their presence in Lucknow is directly due to the influence of the Oudh court, which formed the centre of the Shia power. Nearly half the Saiyids belong to the Rizwi subdivision, and next to them come the Abidi Saiyids, both of whom are far more numerous here than in any other district. Besides these there are large numbers of Husainis, Jafaris, Taqwis and Kazimis. **Saiyids.**

Lucknow is also noticeable for the number of Mughals, amounting in 1901 to 11,714 persons—a figure which is only exceeded in Moradabad. These Mughals almost all reside in the city of Lucknow, where their presence also is solely due to the influence of the Oudh court, the reigning family belonging to this tribe. The only Mughal taluqdar of the district, Mirza Jafar Ali Khan of Behta, whose history is given later, is one of the richest money-lenders in the district. The Mughals are chiefly of the Chaghtai subdivision, from which **Mughals**

sprang the house of Timur. Besides these, there are large numbers of Qizilbash Mughals.

Other Musalmans. The other Musalman subdivisions call for very little notice. The most numerous are the Behnas and Julahas, both of whom still carry on to some extent their ancestral occupation of cotton weaving. They are found in all parts of the district, but more than half of them reside in the city of Lucknow. No other Musalman clans have as many as 5,000 representatives. Qassabs, Kunjras, Faqirs, Gaddis, Darzis, Nais and Bhangis all number over 2,500, but none of them are of any importance. Almost all the Gaddis, who follow the profession of herdsmen, belong to pargana Malihabad and the remainder to Kakori. There are over 1,000 Kabarias, the Musalman counterparts of the Muraos. They are only found in larger numbers in the Bahraich district, and occur nowhere else except in the Basti and Dehra Dún districts, but in both of these places they are very scarce. The whole of them reside in the Mohanlalganj pargana, where they have considerable tenant holdings and occupy a prominent position in the first rank of cultivators. It is a curious fact that in this district where the Musalman supremacy has been so long established we should find far fewer Musalman Rajputs than in any other portion of Oudh. At the last census there were only 702 persons of this denomination—a very significant fact, as it not only illustrates the general independence of the Rajputs during the Nawabi, but also the manner in which they constantly held aloof from the capital.

Musalman sects. Lucknow has always been the stronghold of the Shias, who are far more numerous here than in any other district of the Province. At the same time, although the Oudh Nawabs and kings were invariably rigid followers of this sect, and although the most influential Musalmans of Lucknow are still pronounced Shias, it is a remarkable fact that no less than 84 per cent. of the Musalman population of Lucknow and the district belong to the Sunni sect. The number of Shias, further, has undergone a striking decrease since the annexation and the disappearance of the influence of the Royal Family. No figures are available for 1869, but in 1881 we find that the district contained 34,550 Shias, or 23 per cent. of the whole Muhammadan population. At the

present time they number only fourteen per cent., and it is noticeable that nearly two-thirds of them are females. The Muharram, which is essentially a Shia festival, is annually celebrated with great splendour in Lucknow and is attended by vast crowds, although a very small proportion of them can be Shias. Large provisions for the observance of this and other festivals have been made in the trust-deeds of the Husainabad, Shah Najaf and other endowments of the ruling chiefs of Oudh.

Hindus. As has been observed above, the Hindus form the bulk of the population and are rapidly on the increase. The great bulk of them belong to the lower castes and the vast majority are engaged in agriculture or general labour. Although, as in every other district, we find here representatives of almost innumerable castes, but very few of them deserve special mention, either on account of their proportionately numerical superiority or for any other reason. The classification of castes as given in the Census Report shows very few remarkable features. There is no caste in any way peculiar to Lucknow, and only one, the Kathaks, occurs here in larger numbers than in any other district.

Pasis. The most numerous are the Pasis who numbered 84,494 persons, or over thirteen per cent. of the total Hindu population. They are very evenly distributed and are found in almost equal numbers in every tahsíl. There is a common tradition that in early days the Pasis were the lords of the greater part of the district, in the same way as the Bhars predominated in the south-east of Lucknow and throughout the rest of Oudh. The old village sites and ruined forts which elsewhere are universally attributed to the Bhars are here assigned to the Pasis or else to the Arakhs, who appear to be of a very similar origin. The whole of pargana Malihabad is traditionally assigned to the Arakhs, but it is probable that their descendants have become united with the Pasis, as at the last census there were only 1,195 members of this caste in the district, all of whom were found in Malihabad. The Pasis must have been an aboriginal tribe; they are disowned by every one, and their habits favour [illegible] supposition. As is the case to-day, so in the old time [illegible] addiction to drink was notorious. There is not a story [illegible]

the conquest of any fort, but that it was effected by plying the occupants with wine. Some of the Pasis of this district style themselves Rajpasis, an appellation which has its counterpart in the Rajbhars, who are sometimes met with in eastern Oudh and who probably derive their name from some period at which they held a predominant position. They themselves claim to be akin to the Bhars, and indeed it is a significant fact that not a single person was recorded as a Bhar in the census of this district. At the present time the Pasis are almost all agriculturists, an occupation which they vary with that of tending swine and entering Government service as chaukidars. As cultivators they are usually of a very inferior type and their holdings are generally small. At the time of the last settlement their proprietary rights extended to only two acres in pargana Malihabad, but they occupied large areas as ordinary tenants in every pargana of the district, and notably in Mohanlalganj.

Ahirs. The Ahirs numbered 76,828 persons at the last census, or over 12 per cent. of the Hindu population. They occur in large numbers in every part of the district, but especially in the parganas of the Lucknow tahsíl, which contains nearly half the whole number. Their traditional occupation is that of cattle-breeding and grazing and this they still follow, tending the zamindars' cows and stock and receiving in return three *sérs* of grain for each cow and six *sérs* for each buffalo at the kharíf and rabi harvests. Sometimes they are capitalists and have their own animals. The great majority of the Ahírs, however, are engaged in cultivation and form the backbone of the agricultural community. They are careful and hard-working cultivators of a very fair stamp, and generally pay high rents. They have considerable landed possessions in every pargana of the district, but like all the smaller proprietors they have lost ground during the past forty years. At the time of the last settlement they owned nearly 6,000 acres, more than half of which lay in the Mohanlalganj and Bijnaur parganas. As tenants they occupy a leading position in every pargana of the district, and especially so in Lucknow.

Next come the Chamárs, with a total of 74,660 persons, or somewhat less than twelve per cent. They occur in greatest

numbers in the Lucknow and Malihabad tahsíls. They are chiefly employed as labourers and are cultivators of a very low order. They hold land as tenants in every pargana of the district, but except in Malihabad and Mahona their holdings are by no means proportionate to their numbers.

The Lodhs, who come fourth in numerical order, with a total of 56,795 persons, are cultivators of a high order; nearly three-fourths of them are found in the Lucknow tahsíl, and in the pargana of that name they hold a larger area as tenants than any other caste excepting the Ahírs; in Kakori, too, they come third on the list. They also have extensive holdings in Mahona and Mohanlalganj. Everywhere they pay very high rents. Very similar to them are the Kurmis. The latter numbered 22,378 persons and are almost entirely confined to the south-eastern portion of the district. In Mohanlalganj pargana they have always been very strong and hold a larger area as tenants than any other caste. The great stronghold of the Kurmis is the district of Bara Banki, and they only hold land in the adjoining parganas. Generally speaking, they are the best of all the cultivating classes and usually are in a more prosperous condition. The Kurmi is industrious and intelligent, more independent and possessed of a better knowledge of the world than his fellow-workmen. Within the last few years they have put forward a claim to be considered Kshattriyas. The progress made by the Kurmis in Bara Banki is very noticeable, a very striking example being the existence of the Kurmi Patshala at Lucknow. The Lodhs have very small landed possessions and have lost much of what they formerly possessed, but the Kurmis have actually increased their estates, and at the last settlement owned 8,761 acres in pargana Mohanlalganj, their gains being chiefly due to money-lending.

Lodhs.

Kurmis.

Of the remaining agricultural castes the most important are the Muraos and Kachhis, who are practically the same, and at the last census numbered 19,923 persons. They are cultivators of a very high order and generally confine themselves to exceedingly minute and careful garden cultivation. They are most numerous in the Malihabad and Lucknow tahsíls, and over 3,000 reside within the municipal limits of Lucknow, where they grow tobacco and other superior crops in the highly

Muraos.

cultivated land within and around the city. They everywhere pay heavy rents, and these in Lucknow itself rise to an extraordinary height, sometimes as much as Rs. 100 per acre. They usually cultivate the best land in every pargana of the district, and especially in Malihabad. Their proprietary holdings are small except in Mohanlalganj, where at the time of the last settlement they held 5,764 acres and had increased their possession by nearly 450 acres since the settlement of 1866. Closely akin to them are the Malis, who numbered 3,217 persons.

Koris. The Koris or Hindu weavers are fairly numerous in Lucknow, as in every other district of the division. In 1901 there were 20,688 persons of this caste, more than half of whom were found in the Lucknow tahsíl and almost all the remainder in Mohanlalganj. They still follow their ancestral occupation to some extent, but have largely been driven out of the field by European competition. Generally they betake themselves to agriculture and are mostly employed as field labourers. They own no land and are very seldom found as tenants.

Tambolis. The Tambolis, or growers of *pán* leaves, are of some importance and are only found in larger numbers in Unao and Rai Bareli. They chiefly occur in the Lucknow and Mohanlalganj tahsíls, and a considerable number of them live in Lucknow itself and have their gardens in the immediate neighbourhood of the city. They are a most industrious class. They have to prepare the artificial beds on which the plant is grown, and are occupied in incessantly watering and tending the plant. These beds are laid on the top of artificially formed banks made of a fine loam soil which is dug from the bottom of tanks and spread out on the beds to a depth of two or three inches. The *pán* is grown from cuttings or buds, and is sown in March, coming to maturity in about four months. The plant is a creeper and climbs up a pole of some four feet high, the leaves when ready being stripped from the bottom. It is set out in rows across the top of the bed, the whole being walled in by screens of thatching grass, while a roof of the same material is spread over the top of the bed. The rents paid are very high and are calculated on the row, eight annas being paid for the first year, twelve annas for the next, and so on.

Turning to the higher castes of Hindus, we find 45,645 Brahmans in this district, a far lower figure than in any other part of Oudh. More than half of them reside in the Lucknow tahsíl, the remainder being distributed equally over the rest of the district. They belong chiefly to the Kanaujia and Gaur tribes, and few of them are well off, the majority depending mainly on the charity of other Hindus. At the same time the Brahmans include among their numbers the Raja of Sissaindi, one of the largest landowners of the district, the small taluqdar of Mainahar Katra and several wealthy zamindars and money-lenders. Of the latter a large number are Kashmiris, who seem to have migrated to Lucknow after annexation. During the Nawabi there were few families of them here, and they were rarely found in the public service, the only name that occurs being Rai Dila Ram, Chakladár of Tandiaon. After annexation a large number of them were ranked among the subordinate judicial officers and other public servants, while still more engaged themselves in trade and money-lending. The Brahmans are among the largest landholders of the district, especially in the Mohanlalganj tahsíl, but they also have extensive properties in Bijnaur, where there is a large Brahman colony of long standing, the headquarters of which is Rahimnagar Pandiawan. Since the settlement of 1866 they have gained ground in every pargana, and notably in Malihabad, where there is a large estate held by the descendants of Pandit Ram Narain, Kashmiri. The Kashmiri pleaders have gained the most, having acquired nearly 10,000 acres between 1866 and 1896, most of this lying in Malihabad. Of the other Brahmans the money-lenders and old zamindars chiefly have improved their position. The Brahmans, too, are found as cultivators in every pargana, their largest holdings being in those of the Malihabad tahsíl. They usually hold at favoured rate, with the possible exception of Mohanlalganj, so much of which is held by Musalman landlords They are somewhat inferior cultivators as they prefer to employ hired labourers to tilling the land themselves, and are generally debarred by the laws of their caste from handling the plough.

Brahmans.

Next come the Rajputs, numbering 29,903 persons. They are found chiefly in the Lucknow tahsíl, and are comparatively

Rajputs.

scarce in Mohanlalganj. They are still the largest landholders of the district, and at the time of the last settlement were in possession of 214,407 acres. They own almost the whole of Mahona and about half of Malihabad and Bijnaur. The Rajput taluqdárs have maintained and often improved their position, but the coparcenary bodies have suffered very heavily in every direction, losing in Malihabad alone nearly 14,000 acres since 1866, and over 18,000 acres in Bijnaur. The most numerous clans of Rájputs are the Chauhans, most of whom belong to Bijnaur, the Bais of the western parganas, the Jaiswars of the Mohanlalganj tahsíl, and the Panwars. The last-named are predominant in the north and include among their numbers the great taluqdars of Itaunja and Mahona. There are six Bais taluqdars holding land in the district, but none of them reside in Lucknow. Of the Janwars the most important is the taluqdar of Purseni in pargana Mohanlalganj. There is only one taluqdar of any other clan, the Amethia Raja of Birsinghpur or Kumhrawan in Rai Bareli. In addition to the clans already mentioned several others are well represented in this district; notably the Jaiswars, who are more numerous than in any other part of the province except Muttra, the Gautams, Gaharwars, Nikumbhs and Sombansis. The Rájputs are inferior cultivators, as, like the Brahmans, they depend chiefly on hired labourers; their largest holdings are in Malihabad and Mahona, but they occupy large areas in every pargana and hold generally at a privileged rate.

Kayasths. The Kayasths are very numerous in Lucknow, amounting to 17,694 persons at the last census. The great majority of them are to be found in Lucknow itself, where this caste supplies a large number of clerks to the local offices. During the Nawabi many Kayasths rose to high position; no less than sixteen were honoured with the title of Raja, while many others bore almost equivalent titles, such as Kunwar, Munshi-ul-mulk, Rai, Bakhshi-ul-mulk, Mushir-ud-daula and Mudabbir-ud-daula. At the present time also a large number of the minor officials belong to this caste, while others are engaged as legal practitioners and as agents to the great landowners. The Kayasths, too, have somewhat extensive possessions of their own, especially

in the Lucknow, Bijnaur and Mahona parganas. The zamíndárs and pleaders of this caste have very largely increased their possessions of late years, and in the Bijnaur pargana alone the the latter have gained nearly 6,000 acres.

Banias. The Banias numbered 16,954 persons at the last census The great majority of them reside in the Lucknow tahsíl and over two-thirds in the city of Lucknow itself. The village Banias are of little importance ; they are everywhere engaged in money-lending, grain-dealing and cloth-selling. In Lucknow the members of this caste include many persons of considerable wealth and standing. They are chiefly of the Agarwal, Umar, Rustogi and Kasaundhan subdivisions. One of the leading families of Lucknow is that of the Bhargavas, who own the Newal Kishore printing works. They maintain, however, that they are really Brahmans and not Vaishyas. Besides these there are large numbers of wealthy bankers and traders. During the Nawabi but few of them were employed in Government service, but one or two rose to high positions. The Banias are considerable landholders, but as elsewhere, most of their possessions have been recently acquired. At the time of the first regular settlement they only held 4,500 acres, chiefly in the parganas of Lucknow, Mohanlalganj and Malihabad. By 1896 they had gained largely in every pargana of the district and held altogether nearly 14,000 acres. Their gains were almost entirely due to money-lending, except in Mahona, where Bania pleaders had acquired 212 acres. In Mohanlalganj alone they had purchased over 4,700 acres at the expense of the smaller Musalman and Rájput proprietors. The district exhibits nothing peculiar in this respect, for there is almost everywhere a constant tendency for land to pass into the hands of money-lending classes; but the process was undoubtedly hastened by the drought of 1877, when no suspensions of revenue were allowed, and also by the bad years of 1880 and 1896.

Khattris. Khattris occur in proportionately large numbers in Lucknow, the last census showing 2,894 persons of this caste, a figure which is only exceeded in Agra and Benares. Almost all of them reside in Lucknow. A fair number are employed in Government service, but the bulk of them are engaged in trade

and money-lending. They are mostly in a very prosperous condition. At the time of the first regular settlement their landed possessions were small, with the exception of the Jabrauli taluqdari estate in the Mohanlalganj tahsíl which is still held by members of the Khattri family of Mauranwan in Unao. Since 1866 the taluqdars have increased their possessions, but the largest gains have been made by the money-lenders of this caste. They now hold land in every pargana of the district except Bijnaur.

Other Hindus. Of the remaining Hindu castes few call for any especial mention. They are chiefly labourers and artisans, and frequently are also engaged in agriculture. The most numerous are the Kahars, Gadariyas, Dhobis, Telis and Nais, all of whom number over 10,000 persons. The Gadariyas chiefly follow their peculiar occupation as shepherds. The sheep are principally reared for their wool, which is made into blankets. They are usually sheared twice in the year, in Chait and Kuar. The trade, however, is of little importance as the number of sheep in this district is unusually small. The Telis are employed in their legitimate vocation of expressing the oil from oilseeds and carrying grain, for which they keep buffaloes. Their gains in the former occupation are considerable. They usually receive the weight in oilseeds of the oil expressed, and the husks of the old seed for *khali* or oil cake, the payment being generally known as *perauni*. The only other castes with more than 5,000 representatives are Barhais, Bhangis, Bharbhunjas, Kalwars, Kumhars and Sonars. These follow their ancestral callings and call for no special mention. The Kathaks number 1,146 persons and are far more numerous than in any other district of the Provinces. They claim to be an inferior subdivision of Brahmans, but their usual occupation is that of singers and musicians. They all reside in the city of Lucknow, where they find considerable scope for their profession.

Aryas The Arya Samáj is of very little importance in Lucknow and its members are few, as in every other part of Oudh. They have in fact declined in numbers since 1891, the total falling from 553 to 378 at the last census. Most of them are drawn from the Kayasth, Brahman and Khattri castes. There are two lodges in the district, but no schools or other institutions

belonging to the Samáj. Almost all the Aryas reside in Lucknow itself.

The Brahmos numbered 28 persons in 1901 out of a total of 37 for the whole Provinces. Almost all of these are Bengalis, for the faith has not found acceptance among the people of these Provinces. The Brahmo Samáj was founded in about 1828 by Raja Ram Mohan Rai, but has never flourished anywhere except in Bengal, and consequently must be regarded as an exotic religion in Lucknow. **Brahmos.**

The city and cantonments contain a large Christian population, as well as a number of schools and mission institutions. At the time of the last census there were altogether 7,247 Christians in Lucknow, a figure that is only exceeded by Meerut in the whole of the United Provinces. Of these, 3,614 resided within municipal limits and the bulk of the remainder in cantonments. The European Christian population numbered 4,298 persons, Eurasians 799, while 2,150 were Natives. There has been a large increase in the Native Christian population of late years, for in 1881 there were but 739 persons of this denomination and 836 in 1891. Of the Native Christians 846 belong to the Church of England, 562 to the American and other Methodists, 363 were Roman Catholics and 152 Presbyterians. The first English Church in Lucknow was that in the Residency, the foundations of which may still be traced. In 1860 Christ Church, to the south of Hazratganj, was consecrated by Bishop Cotton; it was constructed at a cost of about Rs. 60,000, of which the larger portion was contributed by Government. In the same year All Saints' Church in the cantonments was consecrated, having been built entirely at Government charges. The Railway Church at Charbagh was opened in 1897. **Christians.**

The Church Missionary Society has a large establishment in Lucknow. There are three clergymen, one of whom is a native, and another is in charge of the branch mission at Nigohan with its small out-stations at Sissaindi, Mau and Goshainganj. The Mission supports a teachers' training school, established in 1894, and a high school for boys in Lucknow, opened in 1859; besides these there are four lower primary schools for boys and one mixed school for boys and girls. At Nigohan there is a mission dispensary in charge of a **Church Missionary Society.**

hospital assistant. The Society owns the Church of the Epiphany at Lucknow, a handsome Gothic structure of red stone with a fine spire. The congregation consists chiefly of Eurasians and Native Christians. Working in connection with the Church Missionary Society is a branch of the Zanana Bible and Medical Mission, which also has a station at Nigohan. The staff consists of fifteen European missionaries and a number of native assistants and teachers. The principal institution of this Mission is the Lady Kinnaird Memorial Hospital in Shah Mina. This hospital was considerably enlarged in 1897, and has some forty beds for in-patients. The dispensary is open daily, and is attended by a large number of out-patients.

American Mission. The American Methodist Episcopal Mission was opened in Husainabad during the cold weather of 1858. The two missionaries occupied the Asafi Kothi and the Kala Kothi in Husainabad and remained there till 1866. After the clearing of the ground in the neighbourhood of the Machchi Bhawan and the consequent decrease in the population, the missionaries removed their headquarters to the Lalbagh and Inayat Bagh. While in Husainabad, they refrained from purchasing any property, but after their move they began to buy land and build institutions, and at the present time they own property in Lucknow to the value of Rs. 7,27,000. For the purposes of mission work Lucknow is divided into two circuits, one for English and the other for native work. Besides these, there are seven out-stations, at Itaunja in this district, and at Bara Banki, Tikaitnagar, Lakhimpur, Sítapur, Sidhauli and Rai Bareli. The total number of workers is 191, of whom three are American Missionaries. The central native church is in the Lalbagh and is capable of seating 2,000 persons; it is not only self-supporting, but contributes liberally to the various institutions. It was built by the late Rev. Dr. Parker on the site of the old English church erected in 1866. The present English central church, with its adjacent parsonage, is also in Lal Bagh and was erected by the Rev. J. Messmore, who was for many years Missionary in Lucknow. The principal institution of this mission is the Reid Christian College in the Inayat Bagh. It was built by the late Rev. B. H.

Badley, the first principal, through the liberality of the Rev. Dr. Reid, late Secretary to the Mission. The staff consists of three American Professors, six Assistant Masters, two Maulvis and two Pandits. The institution comprises the College, the business department, in which typewriting and shorthand are taught, the high school and a branch school. About half the students are native Christians, and the remainder Hindus and Musalmáns. The first school belonging to this mission was opened in 1858. The mission also possesses a flourishing educational institution known as the Isabella Thoburn College and High School in Lal Bagh. It was instituted by the American lady whose name it bears. The students are both Christian and non-Christian girls. Connected with the College is the Harriet Warren Hall, a fine building adjoining the Lal Bagh Home, in which lectures and other public entertainments are given. The deaconess home in Lal Bagh is near the parsonage, and from it an extensive zanana work is conducted both in the city and in the neighbouring villages. Another institution deserving of mention is the press and publishing house in Hazratganj. This press was originally started on a small scale in Bareilly and subsequently enlarged and removed to Lucknow. During 1902 it issued 7,46,00,000 pages of matter and over 60,000 volumes of various kinds printed in English, Roman-Urdu, Urdu and Hindi. About one-fourth of the output is of a religious character; there are three weekly papers printed and published here, the "Children's Friend," the "Star of India" and the "Women's Friend," the first alone having a circulation of 20,000 copies.

Other Missions. The remaining missions deserving of mention in Lucknow comprise the Wesleyan Methodist Mission in Dilkusha, to which a school is attached, the Roman Catholic Mission, and the recently-started Reformed Presbyterian Mission.

Occupations. As is only to be expected from the presence of such a large city as Lucknow, the proportion of the agricultural population to the whole number of inhabitants is lower than in any other part of Oudh. At the last census it amounted to 52·2 per cent., and of this 53·8 per cent. comprised actual workers and 46·2 per cent. dependents. If, however, we exclude the city population, we find that in

the rest of the district the proportion of agriculturists to the rest amounts to 70·7 per cent., which is nearer the general average for Oudh. The proportion of agriculturists does not seem to depend much on the amount of cultivated land. It ranges very high in Bijnaur, which has a comparatively small percentage of cultivation, and it is least in Malihabad, the best cultivated pargana of the district. The reason lies rather in the want of land than in the scarcity of hands, for there is not much land available for cultivation anywhere, although, with improved cultivation, much more could undoubtedly be obtained from the soil. On the other hand it is not surprising that the industrial population should be much larger in Lucknow than elsewhere in Oudh, amounting to 19·6 per cent. of the whole—a figure which is only approached by Fyzabad, where again there is a large city. Similarly, the commercial population is comparatively large, amounting to 1·2 per cent. and the professional population, which amounts to 2·5 per cent., is nowhere exceeded in Oudh, and indeed in very few districts of the United Provinces. The chief industrial occupations of the people have already been dealt with in the preceding chapter in referring to the various trades and manufactures of Lucknow. In the census the population was divided into eight main classes, four of which—the agricultural, industrial, commercial and professional—have already been mentioned. The remainder consists of those in Government employ, numbering 3·33 per cent., those in personal service, 9·11 per cent., unskilled labourers other than agricultural, 5·75 per cent., while the rest comprises those without any occupation—a very miscellaneous class, which includes persons of independent means, pensioners, beggars and prisoners. The most important is the industrial class, which comprises nearly forty per cent. of the population of Lucknow city. Personal service requires no detailed mention. Commerce covers a wide area, as it includes bankers, money-lenders, merchants, shopkeepers and dealers, as well as of persons connected with transport and storage, such as railway employés, cart-owners, porters and weighmen. The professional class, too, is of somewhat wide significance, embracing religion, education, literature, law and medicine as well as professional

actors, singers, dancers and the like. Under the head of law we find a larger total in this district than in any other part of the provinces, except, strange to say, in Gorakhpur. In the number of actual workers Lucknow considerably exceeds Allahabad, but at the same time comes after Meerut and Aligarh. The number of medical practitioners is larger in Lucknow than in any other part of the United Provinces.

Condition of the people.

The condition of the people varies greatly both in the city and in the district. Lucknow contains a very large pauper population and there are in the city large numbers of people in very reduced circumstances, who chiefly trace their poverty to the disappearance of the Oudh Court. In the rural tracts, too, we find the majority of the cultivators to be more or less heavily in debt, and the same remark applies, with several exceptions, to the landholders. There is, however, a great difference between the condition of different castes. The Kurmis, for instance, as everywhere, are in a general state of prosperity—a result that is as much due to their thriftiness and intelligence as to their skill as cultivators. On the other hand, the Lodhs, Ahírs and Pasis seem often ill-fed and very scantily clad. They seldom eat meat or, indeed, the finer sorts of grain. The food of the people is practically the same as that of the rest of Oudh, except perhaps that the pulses such as urd, arhar and moth are more largely used, and rice less. From September to March the principal food of the mass consists of maize, kodon and rice, and from April to August of gram, barley, peas, arhar and the like. In Lucknow, however, the food of the people does not correspond so strictly with the proximate previous harvest as in every other district. There are greater stocks of grain in store, as there is more capital in this district.

Native amusements.

The city of Lucknow is one of the chief centres of Indian poetry and music, and contains a large idle population. Some mention, therefore, may be made here of the principal amusements of the people. These comprise, in addition to music, dancing and theatrical displays, several others, such as wrestling, kite-flying and quail-fighting. Dancing and singing have lost none of their popularity, but Lucknow has to a large extent

lost the wealth that was so lavishly disbursed in the days of the Nawábi. The decay of the national spirit has followed naturally on the breaking up of the kingdom of Oudh and the transfer of power to the English, who care for none of these things. There is no place now for the national odes and lyrics that played so prominent a part in these performances, and the profession has lost much of the respectability and semi-official status which it once possessed.

Dancing. There are still, however, large numbers of dancing-girls in Lucknow, who often earn large incomes, and are considered persons of some importance by the greater part of the city population. They usually have their own following, who treat them with great deference. The dancing-girls are generally called *Faturias;* they are nearly all Muhammadans, although it is probable that they were originally low-caste Hindus: in many cases their numbers are recruited from the Naiks of the Kumaun hills. The men of the caste marry, purchasing girls from other castes, and their wives are very seldom unchaste. The women generally form a temporary connection called *mutáa*, or else go through a ceremony called *missi*, or the first blackening of the teeth. These engagements merely serve the purpose of temporary unions, and can be broken by either party at pleasure. The first is recognised by the Shias as a legitimate connexion while it lasts, but the Sunnis regard it merely as a civil contract whose breach on either side absolves the other party from the engagement, but entails no penalty. The kings and nobles of Oudh used to enter into literally thousands of such connexions, which merely involved fidelity on one side and maintenance on the other; the dancing-girl, who left a trooper, perhaps did *mutáa* with a prime minister immediately afterwards. The second, *missi*, is still more curious, the contract being even more summary than the former. There is a subordinate caste of dancing-girls, known as Mirasis; these used only to perform before women, but the practice has died out. The instruments used by the musicians are the *sárangi* or fiddle, the *manjira* or cymbals, and the *tabla* or drum. The best singers obtain very high fees, sometimes as much as Rs. 300, and the band is paid five annas in the rupee. The dresses

worn are often exceedingly costly; the jewels and lace of a festival dress of a first class dancing-girl being worth from Rs. 1,000 to Rs. 10,000.

Theatricals.

Dramatic performances are very popular in Lucknow. The opportunity of ridiculing the governing class under a safe guise is too good to be lost, while the strange and in some points abhorrent features of English life furnish ample material for witty mimics. The courts of justice, the police officer, the Englishman at home, with their defects, their ignorance of the language, their cheroots and pegs, are mercilessly exposed, yet so much verisimilitude is preserved, that they are never represented as cruel or corrupt in themselves. Other favourite subjects are the practices of thieves, the oppressions of landlords and of native officials. They are usually performed by travelling companies of Kashmiris, whose earnings are very considerable. Pársi actors, too, draw crowded houses in Lucknow for several months at a stretch. Their *repertoire* consists chiefly of adaptations of Shakespeare's plays.

Wrestling.

Wrestling is only followed during the rains; it is not clear why this is so, because in other parts of Oudh this amusement is pursued during the whole year. Although popular as a spectacle, it is not much followed as an exercise; the notorious effeminacy of the inhabitants disincline them from the hard work of training and from the efforts and dangers of the arena. It has largely taken the place of other displays of adroitness in manly exercises. Formerly every man carried arms, and skill in the use of sword, shield and spear was not only useful, but its display was lawful and rewarded with applause and more substantial gifts. There is an annual tournament at Lucknow at which two or three hundred wrestlers attend. Many of these come from the Muttra district and are Chaube Brahmans of Muttra and Brindaban; most of the remainder are Panjábi Musalmans from Umballa, Lahore, Amritsar and Sialkot, and the rest come from Alwar, Baroda and Cawnpore; in Lucknow itself there are a few inferior wrestlers. Frequently the best wrestler finds no one to face him, and he only receives a mere pittance as charity, while the large prizes go to the minor champions.

Kite-flying. The season for kite-flying is more particularly at the Diwali festival, but it lasts all the year except during the rains. The object of the players is to cut each other's strings; for this purpose they are glued and dipped in powdered glass or mica, so that by sawing the cord up and down in one spot the rival string is cut in two. There are several professional kite-flyers who show great skill in so working their reels that a steady friction is kept up at a height of many hundred yards upon a small portion of the enemy's string. Quail-fighting is a common amusement of the poorer classes. There are two seasons, one from March to June before the rains, and the other from October to January; very large sums are wagered on these fights, and often as much as Rs. 500 will be refused for a good quail. Cock-fighting was once very popular in Lucknow, but it has now become almost extinct.

Villages. The number of villages and towns in the district has already been given in a previous paragraph. The latter, with the exception of Lucknow itself, are chiefly old Muhammadan *qasbas*, such as Amethi, Kakori, Malihabad and Bijnaur. To these may be added Kasmandi, Mahona and Mandiaon. Such *qasbas* are almost always the headquarters of old parganas and under native rule were the local centres of administration, and the residence of the faujdar and his troops, the pargana qanungo and chaudhri, the mufti, qazi and other dignitaries. The Musalman settlements were usually made in defensible military positions, generally on the site of an ancient Hindu town or fort where the invaders, who had overrun and seized the proprietary right in the surrounding villages, resided for mutual protection. As a rule there was little land attached, and that was chiefly planted with fruit trees, while each man had a freehold of the yard of his house and the land occupied by his servants and followers. The rural villages in no way differ from those of the rest of southern Oudh. There is no large village without its dependent hamlets, the average number of the latter being about three to each village. Their size varies with the date of foundation: where new land has been recently brought under the plough, they frequently consist of a small cluster of rude huts occupied by the cultivators who have come thither in order to

be nearer to their fields, while elsewhere they are often as large or even larger than the parent village. The average area of the villages is slightly under a square mile, but the size varies, being greatest in Bijnaur and least in Mahona.

Some of the villages are very old and date from pre-historic times; but some are modern, in so far that their histories can be definitely traced. The native imagination delights in finding derivations more curious than trustworthy for names, and it would be unsafe to build much history on their accounts of the foundation of some of their villages; but from very ancient times the founder seems generally to have given his name to the village. Natural objects are not varied or striking enough to have given much help, though they are readily seized when present—as a tree, or an unusual feature in the soil, or a natural produce. Instances are Khajúrgáon, the village of the date palms; Ber-Karaundi, of the ber and karaunda trees; Pán-Bári, the village of the pán gardens; Tikaria or Tikri, the village with the hillock; Kankarabad, the kankar village. But it is characteristic of all villages built since the time of the second Rajput colonization and Musalman invasion, dating from perhaps the end of the 12th century, that they should terminate in *púr* or *nagar* or *khera*, or in the Musalman *ábád*. Other names are more difficult to trace and seem to belong to another order of things, possibly pointing to an aboriginal origin.*

Habitations. The dwellings of the people present nothing peculiar. At the time of the last census there were 156·83 houses to the square mile—an unusual figure, which is solely due to the presence of the city of Lucknow in which the number rose to 2920·5. In the district it is between 110 and 120. The average number of persons to each house was 5·18 for the whole district, which is about the general rule for all Oudh. The houses are generally built of mud or of unburnt bricks. They are flat-roofed, low and ill-ventilated with perhaps one small window looking out into the street; the brick houses are confined to the old towns and belong chiefly to Musalmans. They are well built and will last for many years, but the owner is frequently impoverished, and cares little to look to his falling walls. It is a common sight to see a once handsome courtyard with its picturesque

* But see J. A. S. B., Part III, 1903, p. 91.

arched entrance lying in ruins and unrepaired. The mud-built houses are usually of the same pattern : a quadrangular enclosure with rooms ranged round the sides. Both the towns and villages usually consist chiefly of such houses, and widespread havoc is sometimes caused by continuous and heavy rains.

Language. The language of the people differs considerably in the city of Lucknow and in the district. In the latter the prevailing speech is the Awadhi dialect of Eastern Hindi, which is the general language of the whole of Oudh. At the last census of 1901 it was estimated that 7,991 persons out of every 10,000 of the population of the district spoke Awadhi. In the city of Lucknow, however, and in the old Muhammadan towns, the case is different. Lucknow is one of the great centres of the Urdu language, scientifically known as Hindostani and classified as a dialect of Western Hindi. This Urdu is essentially the language of Musalmans, and to this reason is due its predominance in Lucknow. The Urdu of Lucknow is considered especially pure, that is to say it contains a larger proportion of Persian and Arabic than usual—a result no doubt of the literary patronage afforded by a the old court of Oudh. In 1901 it was spoken by 1,907 persons out of every 10,000. Of the remainder 71 spoke English, 19 Bengali, 5 Panjábi, and 7 other languages.

Literature. That Urdu is the principal language of Lucknow itself is proved by the nature of the literature and newspapers of the place. Lucknow is the home of Indian grammar and poetry, and large numbers of books in Urdu are published here annually, although few of them are of any value. Lucknow boasts no less than five English and eighteen vernacular newspapers and periodicals, fourteen of the latter being printed in Urdu. The chief English newspaper is the *Indian Daily Telegraph* printed at its own press; it was started in 1898 and has a circulation of 1,250 copies daily. It is owned by several English gentlemen. *The Advocate* is an important paper published twice a week and printed by the owner, Ganga Parshad Varmma; it has a circulation of 1,100 copies and contains miscellaneous political and social news. The *Express* is a weekly paper printed at its own press and owned by the British Indian Association. It contains chiefly news

copied from elsewhere, is edited by a Bengali pleader, and patronized by the Oudh taluqdars. The *Star of India* is a religious paper printed at the Lucknow Methodist Publishing House, and issued weekly; it is a translation of the *Kaukab-i-Hind*. The *Indian Christian News* is also a social and religious paper for Native-Christians. It is issued monthly and printed at the Church Mission Press.

Of the vernacular publications, five are issued from the great Newal Kishore Press in Hazratganj. The chief is the *Oudh Akhbár*, an Urdu daily of a high class, with a circulation of 800 copies, owned by Munshi Prayag Narain Bhargava, a son of the late Munshi Newal Kishore. The news is chiefly translated from the *Pioneer* and other papers. The *Oudh Samachar* is a Hindi weekly review with a circulation of 1,500, owned by the same person. The *Oudh Review* is a well got up monthly magazine with a circulation of 500, owned and edited by Ramji Das, another relative of the founder. The *Tafrik* is under the same management; it is an Urdu weekly containing miscellaneous news and advertisements, and extending to 1,000 copies. Lastly, we have the *Educational Gazette*, an Urdu monthly published on behalf of the Department. The *Hindustani* is an Urdu weekly running to 900 copies and is practically a reproduction of the *Advocate*. The Shams-i-Oudh Press issues two papers, one the *Oudh Punch*, an illustrated comic weekly, owned by Sheikh Sajjad Husain; and the other the *Lucknow*, an Urdu monthly containing advertisements, serial stories and select news, and owned by a relative of Ganga Parshad Varmma. The *Anjuman-i-Hind* is an Urdu weekly paper containing select news and owned by the Oudh taluqdars; it is printed at its own press and has a circulation of 800 copies. The *Akhbár-i-Imamia* is published fortnightly from the Mazhar-ul-Ajaib Press; it is a strong Shia organ containing local news, printed and published by a bookseller and having a circulation of 340. Another fortnightly is the *Jain Gazette*, printed in Urdu at the Jain Press and owned by the Indian Jain Committee of Muttra. The *Al Bayan* is a monthly publication in Arabic-Urdu, printed at the Matba-ul-Madrasi Press by Maulvi Muhammad Abdul Vali; it contains articles

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on Arabic literature and runs to an edition of 500 copies. Another Urdu monthly is the *Kayasth Mutual Family Pension Fund News*, which has a circulation of 2,000 copies; it is owned by a Kayasth of Shahjahanpur and printed at the Kashi Parshad Press in Ganeshganj. A third is the *Parda-i-Ismat*, a magazine for women, which advocates the abolition of the parda system; it is owned by a Saiyid and runs to 250 copies monthly. There are two Hindi monthly papers, the *Vasundhara*, owned by a Kayasth, printed at the Sri Rajrajeshwari Press, and containing select news and fiction; and the *Sri Gopal Patrika*, printed at the Agarwal Press, and dealing with social reform and religious matters. Besides the above, there are two papers of a foreign nature. One is the *Karnamah*, an Urdu publication issued thrice a month and dealing with Hyderabad affairs; it is owned by a native of that State and printed at the Najm-ul-Alam Press. The other is the *Gujarati Patrika*, published twice monthly at the Swatantra Press by a Brahman in the Gujarati language.

Proprietary tenures.

At the time of the last settlement, out of a total of 1,450 mahals, 262, covering 26·8 per cent. of the total area, were held by taluqdars; 494, covering 25·9 per cent., by zamíndárs; and 694, with an area equivalent to 47·3 per cent. of the whole, by coparcenary bodies of pattidárs. Since the introduction of British rule, there has been a great change in this respect. At the time of the first regular settlement the coparcenary bodies held a very much larger area than they did thirty years later, and since the last settlement the process of transfer has still gone on. The smaller proprietors have suffered greatly from the increase in their numbers and from partitions. Mr. Hooper, commenting on the settlement report, says:* "The proprietors as a body are reported to be involved in debt, and the smaller landholders have lost much of their property since the last settlement. The Thákurs especially have lost ground in every pargana. The general tendency of transfer has been for the smaller estates to pass to taluqdárs or other wealthy landholders, or else to money-lenders and lawyers." Although nearly half the area is owned by pattidárs, the large coparcenary communities, so

* l. c., p. 4.

numerous in other districts, are here comparatively rare. The smaller proprietors have no strength or cohesion, and men whose families have lived on the land for generations are being rapidly ousted by mahajans or vakíls from the city. The principal purchasers are Banias, Kayasths and Kashmiri Brahmans. Between the years 1866 and 1896 Thakurs lost over 45,000 acres, and as the taluqdars and money-lenders of this caste gained over 4,700 acres, the losses of the smaller proprietors were even greater. The greatest losses occurred in the Malihabad, Bijnaur and Mahona parganas. The other chief losers were the Musalman pattidárs, to the extent of 37,500 acres, especially in the Mohanlalganj tahsíl and pargana Bijnaur; Brahmans with 12,300 acres, and Ahirs with a net loss of over 1,200 acres. On the other hand the Musalman taluqdárs, zamíndars, lawyers and others gained no less than 28,280 acres. Other castes which gained in the same manner were Brahmans, with 28,750 acres, of which 17,130 acres were acquired by Kashmiris; Kayasths with 16,900 acres; Banias, almost all of whom were money-lenders, with 16,600 acres; and Khattris of the same profession, with 8,000 acres. Indebtedness was of course the cause of all these transfers. It was ascertained that the assets had increased by nearly 20 per cent. during this period, which should have been amply sufficient to pay off the debts of the landlords, but a light assessment merely encouraged extravagance and led to no improvement. Added to this is the love of litigation, which cost them dear, especially in the judicial proceedings that accompanied the first settlement.

Malihabad tahsíl.

In this connection we may take the two parganas of the Malihabad tahsíl as typical of the district generally. Writing in 1895, Mr. Darrah, the Settlement Officer, says of Malihabad:—"The bulk of the Thakurs' lands appear to be passing into the hands of Kashmiri Brahmans. This is principally due to the purchases of Pandit Ram Narain. The proprietors of the pargana, omitting the few taluqdárs, consist mainly of two classes, those who have bought, and those who have inherited their rights. The former are for the most part few, well-to-do, non-resident and increasing in number and influence. The latter are very numerous, poverty-stricken, resident in their

villages, and losing gradually the influence they or their forefathers possessed. The former are usually Brahmans, Banias, and Kayasths, the Kashmiri element largely predominating. The latter are chiefly Thakurs and various castes of Muhammadans. If events continue to follow their present lines, it is only, I think, a question of time as to when the last zamíndár who inherited, not bought, his rights will disappear, and the whole pargana be divided between the money-lender and the taluqdars." Similarly with regard to Mahona:—"As in Malihabad, the Thakurs, who are not taluqdars, are rapidly losing their estates and becoming cultivators, albeit with sub-proprietary right. Of the Muhammadans, the greater part are in poverty, especially the old families in the villages north-east of Itaunja. As in Malihabad, the money-lenders are gradually ousting, by purchase or foreclosure of mortgage, the ancestral zamíndár, and the complete elimination of the latter is now simply a question of time."

Taluqdars. The taluqdars have not only maintained their position, but improved it, and the process is still going on. From 1866 to 1896 they gained in every pargana, especially Lucknow, Nigohan and Malihabad. In all they acquired during that period nearly 14,500 acres, of which 7,500 acres were gained by Musalman taluqdars, 3,400 by Rajputs, and 2,500 acres by Brahmans. They have gained still further since 1896 and now own 261 whole villages and portions of 67 others, with a total revenue of Rs. 2,84,500 or 28·45 per cent. of the whole. No less than 34 taluqdars hold land in the district, but of these only 11 are resident. Of the remainder, five each belong to Rai Bareli and Hardoi; four each to Unao and Bara Banki; two each to Sítapur and Fyzabad, and one to Gonda. Of these, 14 are Musalmans, 11 Rajputs, three each Brahmans and Kayasths, two Khattris and one a Nanakshahi faqír. Out of the whole taluqdari body, almost the only true specimens, so far as this district is concerned, of the old hereditary landlords are the Raja of Itaunja and the taluqdár of Mahona. The rest, with few exceptions, have acquired their estates by gift, transfer or simple farm. Many are of entirely recent origin, and owe their estates to what the dispossessed zamíndárs consider but

hard measures dealt out to them. A list of all the taluqdars with their possessions will be found in the Appendix.

Beginning with the Musalmans, we find that the list comprises six Sheikhs, three Saiyids, two Pathans, two Khanzadas and one Mughal. The Saiyids hold the most land. The chief of them is Raja Haji Shaban Ali Khan Bahadur of Salempur in the Mohanlalganj pargana, who owns 24 villages and two pattis in this district, and six villages of the Adampur Bhatpurwa estate in Bara Banki, with a total revenue demand of Rs. 48,566. The family is an old one. About the year 1550 Sheikh Abul Hasan Ansari is said to have come from Medina and to have driven out the Amethia Rajputs from Amethi, thus earning the title of Sheikh-ul-Islam. Some generations later came Abul Hasan Sáni, who had two sons, Sheikh Salem and Ali Gauhar, the former of whom founded Salempur. Ten generations later, his descendant, Muiz-ud-din, had a daughter, who married Hidayat Ali, a Saiyid of Kakori, and by her had two sons, Saádat Ali and Mansur Ali, who lived in Salempur and inherited their father's estate. Saádat Ali had three sons—Nizam Ali, who became taluqdar of Paintepur by marriage; Hisam Ali, the father of Raja Nawab Ali and grandfather of the present taluqdar; and Samsam Ali, who managed the whole estate, having in addition acquired the share of Mansur Ali, his uncle. He died without issue and bequeathed the property to his nephew, Nawab Ali. The latter was made Raja as a personal distinction, and the same honour was conferred on his son in 1898. He had already received the title of Khan Bahadur in 1888 in reward for his energy in promoting the improvement of agriculture, and undertaking agricultural experiments on his estate. He is an honorary magistrate.

Musalman taluqdars. **Salempur.**

The present owners of the Ahmamau taluqa are Shahara Begam and Fatima Begam. The former is the widow of the late Saiyid Nazir Husain, who died in 1894. The property consists of the Ahmamau and Anaura estates in pargana Lucknow, of six villages and four pattis, and the Garhi Chataina estate of two villages and five pattis in Bara Banki, with a total revenue of Rs. 12,558. Prior to the mutiny the

Ahmamau.

estate was held under lease by Darogha Wajid Ali, to whom the sanad was granted for his loyal services. He increased his possessions with the money given him in reward, and left them to his son, Nazir Husain.

Jalalpur. The third Saiyid taluqdar is Maulvi Iltifat Rasul of Jalalpur, who belongs to the Hardoi district, where he has large possessions. He owns the single village of Tarauna in Malihabad, paying a quit rent of Rs. 110 for a waste land grant held in fee-simple. His predecessor, Maulvi Fazl Rasul, obtained this and other grants for loyal services rendered in 1857.

Pathans of Sahlamau. The two Pathan taluqdars are those of Sahlamau and Kasmandi Khurd in Malihabad. These estates are of comparatively recent origin. In the time of Shuja-ud-daula, one Faqir Muhammad Khan, an Afridi Pathan of Rohilkhand, came to Malihabad and was granted a piece of land for a house and grove in Kenwal-Har by Makarim Khan, an Amnazai Pathan of Bakhtiyarnagar. He then took service in the Qandahari horse, a regiment that was commanded by Abdur Rahman Khan of Khalispur. He shortly afterwards joined Amir Khan, the Pindari leader. He rose high in his service and was sent as an envoy to Nawab Saádat Ali Khan, with an elephant and Rs. 6,000 for his expenses. On reaching Cawnpore he heard of the Nawab's death, and went to Malihabad. He then got an introduction to Agha Mir, the Minister of Ghazi-ud-din Haidar, from whom he received an appointment at court and eleven sawárs as a guard. These became the nucleus of a regiment which he recruited from his countrymen in Malihabad. In 1827 he obtained the lease of the pargana from the Amils, Gobardhan Das and Param Dhan; and he held it till 1843, in the meantime acquiring several villages by default. He also obtained a lien on several others, and thus founded an estate known as Tharri-Fatehnagar. He died in 1850, and his two sons divided the estate, Nasim Khan taking Sahlamau, and Ahmad Khan the remainder, known as Kasmandi Khurd. Sahlamau is now held by Muhammad Ali Khan, who owns the three estates of Sahlamau, Jindaur, and Garhi Sanjar Khan, in all 15 villages and 9 pattis, assessed at

Rs. 21,278. This taluqa was taken under direct management for a short time time in 1881, on account of mismanagement and illegal enhancements of rent on the part of the taluqdar. The sequestration was cancelled shortly afterwards, but the inquiries made in connection with the case were largely responsible for the revised Rent Act of 1886. Muhammad Ahmad Khan is still in possession of Kasmandi Khurd, a property of 11 villages and three pattis paying a revenue of Rs. 18,064. He is an honorary magistrate and an honorary munsif. Kasmandi Khurd.

Mahmudabad and Paintepur. The two Khanzada taluqdars of Mahmudabad and Paintepur belong to the Sítapur district and call for no mention in this account. The former owns four villages in pargana Mahona, assessed at Rs. 2,556, known as the Basaha estate, and the latter but one patti in the village of Muspipri in the same pargana, with a revenue of Rs. 168.

Behta. The taluqdar of Behta in pargana Bijnaur, Mirza Jafar Ali Khan, owns twelve villages with a revenue of Rs. 13,375. Two of these are situated in the Bijnaur pargana; two others, Barha and Muhamdinagar, are in Lucknow; and Muzaffarnagar is in Kakori. He has more than doubled his possessions since 1866, when he held only the Behta estate of five villages. This taluqdar comes of a famous Mughal family of Kashmir, one of whom, Khwaja Safi, took service with Asaf-ud-daula and left two sons, Hakim Mehndi Ali Khan and Hadi Ali. The former rose to the highest position in the kingdom and was more than once Minister. He died without issue. The latter was father of Ahmad Ali, otherwise known as Nawab Munawwar-ud-daula, the grandfather of the present incumbent. The Behta estate was acquired by transfer. The property of Dhaurahra in the Mohanlalganj pargana is also held by Mirza Jafar Ali Khan, who received it from Mirza Abu Turab Khan, a son-in-law of Munawwar-ud-daula, who was given six villages of the confiscated estate of Musahib Ali of the pargana qanungo's family who rebelled and was killed by the British troops in a fight near Salempur in 1857.

Gházipur. Of the six Sheikh taluqdars only two are resident in this district. One of these, Fatim-un-nissa, taluqdár of Gházipur in pargana Lucknow, owns seven villages in that pargana as well

as the Ganaura estate of three villages in Bara Banki, and a patti of Palhri in the same district, with a total revenue of Rs. 7,548. She comes of an honourable Siddiqi family and is related to the Sheikhs of Lucknow. The first owner of the estate was Sheikh Barkhurdar, who came to Lucknow in the reign of Humayun. A descendant of his, Sheikh Kamyab, took service under Muhammad Shah and married a sister of Nawab Sheikh Abul-Makarim Khan of Lucknow, and received two villages as dowry. To these he added four more by purchase. Sheikh Ahmad Bakhsh, his great-grandson, left his property to Saiyid-un-nissa, his daughter, from whom it descended to Muhammad Husain. He left two daughters, of whom the first died without issue, leaving the property to her younger sister, the present owner.

auria Kalan.

The other resident Sheikh taluqdar is that of Gauria Kalan in pargana Mohanlalganj. The taluqa consists of two estates, Gauria Kalan and Nizampur, comprising six villages and two pattis, with a revenue demand of Rs. 5,050. The present head of the family is Majid Husain, who holds the estate with his brothers, Ashraf Husain, Muhammad Ali and Ahmad Ali. They are Siddiqi Sheikhs descended from one Shah Rafi-ud-din of Medina, who came from Dehli in the time of Babar. His son, Nizam, who founded Nizampur, married a daughter of the house of Malik Yusuf, an officer of Saiyid Salar who had settled in Amethi. Nizam had three sons; one, Sheikh Tahir, who built Tahirpur and attained to great wealth, being qanungo of the pargana. He added Gauria and other villages to the estate and is the ancestor of the present owners. The other sons were Sheikh Ibrahim, whose decendants hold the parent village of Mahmudabad and others, and Sheikh Husain, whose descendant, Musahib Ali, held the taluqa of Dhaurahra which was confiscated in 1857, as narrated above.

er ikh qdars.

Raja Tasadduq Rasul Khan, C.S.I., of Jahangirabad, holds three villages and four pattis in the Lucknow pargana, under the name of the Baghamau estate, assessed at Rs. 4,467. He belongs to the Bara Banki district. Chaudhri Muhammad Jan of Kakrali in Hardoi holds three villages, known as the Chana and Tikaitganj estates, with a revenue of Rs. 2,465,

in pargana Malihabad. This history of his family will be found in the Hardoi volume. The Sheikhs of Gadia in Bara Banki, Nazir Husain and Shahid Husain, hold their Lucknow property jointly. It consists of the Bastauli estate of four villages in pargana Mohanlalganj, with a revenue demand of Rs. 6,957. The family belongs originally to Juggaur in pargana Lucknow, but they have long resided in Bara Banki, and their history has been dealt with in the account of that district. Another branch of the Juggaur family is represented by the taluqdar of Jasmara in Bara Banki, Sheikh Mohsin Ali, who holds the property of Sarai Sheikh or Juggaur in pargana Lucknow, comprising three villages and two pattis assessed at Rs. 1,892. The taluqa was acquired by Muzaffar Ali of Juggaur, who was killed by the rebels in 1857 and left it to his widow, Shams-un-nissa.

Panwars of Itaunja.

Among the Rajput taluqdars the most important are those of the Panwar clan, who are represented by the families of Itaunja and Mahona, both of whom come from the same stock. Raja Indra Bikram Singh of Raipur-Ekdaria or Itaunja is the head of the family. He owns a fine estate of 53 villages and three pattis in the Mahona pargana, and the village of Agasad in Bara Banki, which he recently acquired by purchase, with a total revenue demand of Rs. 40,473. The family is a very old one and is said to have been founded by one Deo Rudh Rai, the eighth son of Raja Rudr Sah of Dharanagar or Deogarh in the Gwalior territory. This Deo Rudh Rai was the brother of one Ram Singh, who had been sent by the Emperor of Dehli, presumably Muhammad Bin Tughlaq, to chastise the refractory zamindars of Mahona. The latter were Rai Damar, Kurmi, of Raipur, Rai Mohan, Murao, of Mahona, and Rai Dhandu, Kurmi, of Kathwara. All these had strong forts of brick, whose remains are still to be seen. The story goes that Ram Singh failed in his commission, and took service under the Kurmi chief of Raipur. When his brother attacked the fort, he opened the gateway to him, and the Kurmis were driven out. A few villages were given to Ram Singh, whose descendants are known as the Thánapatti Panwars. Deo Rudh Rai had three sons—Dingar Deo, Sahlan Deo and

Karan Deo—who divided their father's possessions among them. The conquered tract was divided into eight tappas, of which four went to make up the Itaunja estate and fell to Dingar Deo, the ancestor of the present Raja; two, known as the Haveli tappas, were given to Sahlan Deo; and two, known as Rewan and Bahirgaon, to Karan Deo. Six generations later, while Raja Madho Singh, the son of Raja Suraj Sen, of the eldest branch, was at Dehli, the second son, Asukh Mal, assumed the title and took the estate. Madho Singh acquiesced in this arrangement and reserved for himself only six villages, which are still in the possession of his descendants. Three generations later came Raja Niri: he was a great hunter, and let his affairs fall into disorder. His brother, Bahadur Singh, professed to look after the estate, but got into trouble with the Subahdar, Diler Khan, who fought against the Panwars and killed both Niri and Bahadur. The reason of this is not certain: one story states that it was on account of arrears of revenue; another that the Raja had quarrelled with Rup Narain, a son of Asukh Mal, the Raja's grandfather, and that it was on his misrepresentations that the Nawab attacked Itaunja. A third account is more popular, but less trustworthy. It states that the Raja when on a visit to Dehli met Diler Khan, who was a man of great strength and stature. He challenged the Pathan to fight him and was killed in a single combat. It is then said that Diler Khan was admitted into the fort by one of Rup Narain's family, who thus earned for himself and his descendants the title of "Khirkihas" or "the men of the wicket," by which they are distinguished to the present day. However, Madari Singh, the son of Raja Niri, managed to ingratiate himself at court and recovered his father's estate. He is said to have been a man of inordinate pride and overbearing demeanour, and thus caused the estrangement of the Haveli and Rewan branches of the family by refusing to receive them. The latter then separated themselves and chose as their head Rai Surat of Haveli, styling him Raja. In the days of Raja Sheo Singh, in 1818 A.D., the whole taluqa was under direct management, except ten mahals held as *nánkár*. The family, however, always managed to retain their

power and kept in favour with the court. They have even adopted several Musalman practices, such as fastening their coat on the left side and paying reverence to *tazias*. The present Raja succeeded in 1881, after the death of his brother, Raja Jagmohan Singh. The latter had succeeded to his father, Ratan Singh, while a minor, and the estate was managed by the Court of Wards and only released four months before his death. Raja Indra Bikram Singh was born in 1864 and was educated at the Canning College. He was only sixteen at his brother's death, and the property was again taken over by the Court of Wards till 1886.

The Mahona or Mahgaon estate consists of 23 villages and three pattis in Mahona pargana, and the Udhapur estate of four villages in Bara Banki, the whole being assessed at Rs. 19,190. It is at present held by Mahắraj Rani, the widow of Jadunath Singh. The family is descended from Sahlan Deo, the second son of Deo Rudh Rai, and the founder of the Haveli estate. Nine generations later came Surat Rai, mentioned above, the son of Dalpat Rai, who when he was made Raja received from the Musalman Chaudhri of Kursi the four villages of Halupur, Rewamau, Bidhanpur (renamed Raipur) and Sanipur, otherwise known as Rajapur. Narain, the son of Raja Surat, had five sons, the eldest of whom, Kesri, inherited the estate, which descended to his grandsons, Bhawani Singh and Mandhata, who died without issue. Four of the sons of Raja Narain were born from one wife, and the fifth, Bol Sah, from another. The candidates for the chiefship were Bisram, fourth in descent from Khushal, the fourth son of Narain, and Mardan, fourth in descent from Bol Sah. The matter was decided in favour of the former by Balwant Singh, the brother of Raja Sheo Singh of Itaunja. The family of Mardan set up for themselves and still hold a property of twelve villages; at the first regular settlement they remembered their old claim and made a bid for the whole taluqa. Raja Bisram was a determined and somewhat unscrupulous man, who managed to acquire several villages by standing security and then taking them in default. On one occasion he refused to pay his revenue and was attacked in his fort of Umaria by the Amil,

Panwars of Mahona.

Pathak Kundan Lal, who drove him out and forced him to keep in hiding for a year. His son, Drigbijai Singh, was still less fortunate. He took a leading part in the mutiny, and though not actually concerned in, yet connived at the murder of Europeans, and was sentenced to penal servitude for life. His estate, which was much reduced by the summary settlement of 1856, was given to his brother, Pirthipal Singh, who had surrendered himself. He was succeeded by his son, Babu Jadunath Singh.

Janwar taluqas.

Balrampur.

Purseni.

Two taluqdari estates in this district are held by members of the Janwar clan. The one belongs to Maharaja Bhagwati Parshad Singh of Balrampur, who owns six villages and eight pattis in the Lucknow pargana, but he is not a resident of this district and the bulk of his estates lie in Gonda. The account of his family has therefore been given in the Gonda volume. His Lucknow estate goes by the name of Barawan Kalan, a large village of pargana Lucknow to the north-west of the city, in which also he holds a valuable property. The other is that of Thákur Muneshwar Bakhsh Singh of Purseni. This estate, which comprises five villages and four pattis with a revenue of Rs. 4,600, lies in the Mohanlalganj pargana. He also owns three villages in Unao, comprising the Akohri estate, and three known as Phara Ranipur in Rai Bareli. This family claims connection with the Janwars of Bahraich and Balrámpur, as their history states that thirteen generations ago two Janwars, Deo Rai and Sohan Rai, came hither from Ikauna in Bahraich and settled in Mau and Khujauli of the Mohanlalganj pargana, receiving these two villages from the Sheikhs of Amethi. Sohan Rai died without issue, but the descendants of Deo Rai grew and multiplied, colonizing 22 villages, most of which (Mau itself being an exception) they hold to the present day. Deo Rai had two sons, of whom one was Seni Sah, the founder of Purseni or Senipur, and the ancestor of the present taluqdar. The family did not rise to any eminence till the time of Ram Singh, five generations later. This chieftain engaged in business as a banker and made himself useful to several of the Oudh revenue officials. The family, however, declined again till Jhabba Singh, his grandson, became manager and agent for the great

Chandan Lal, the Khattri banker of Mauranwan in Unao. During the mutiny he rendered valuable assistance to the British force at the Alambagh in forwarding supplies and information. He was rewarded with the title of Sardár Bahádur, and given the estate of Akohri in Unao, which was confiscated from Hindpal Singh. Further, as one of the six loyal taluqdars, he was granted a remission of ten per cent. on his revenue, while the Purseni estate was released from any future enhancement. He was succeeded by his son, Thákur Baldeo Bakhsh, and later by his grandson, Lal Muneshwar Bakhsh Singh, the present owner, who was born in 1888. As he is still a minor, his property is administered by the Court of Wards. His father, Baldeo Bakhsh, was an honorary magistrate.

Bais taluqdars.

Six members of the great Bais clan hold estates in taluqdári tenure in this district, but no one of them is resident here. Three belong to the Rai Bareli district, two to Hardoi, and one to Unao. Of the Rai Bareli Bais taluqdars, the chief is the Rana of Thalrai or Khajurgaon, Sheoraj Singh, who owns a very extensive property in Rai Bareli and a small estate in Kheri. His Lucknow possessions are insignificant, and consist of two villages, one of which is Ibrahimganj in pargana Kakori. The family are Simbasi Bais, a younger branch of the Tilokchandis. He pays a revenue of Rs. 625 in this district. Ibrahimganj is a small village on the banks of the Nagwa and on the road from Lucknow to Mohan. Raja Rampal Singh of Kori Sidhauli in Rai Bareli owns the small Natauli estate of three pattis in pargana Nigohan, assessed at Rs. 825, his remaining property being situated in Rai Bareli. He also belongs to a younger branch of the Tilokchandi Bais known as the Naihesta family. The Lucknow property has been recently acquired. Natauli is a small village in the extreme south of the pargana. The third is Thakur Lal Sheonarain Singh of Udraira in Rai Bareli, who also holds property in pargana Nigohan, the estate being known as Kusmaura and consisting of five villages with a revenue of Rs. 7,440. He is a cadet of the Kori Sidhauli house and thus is also a Naihesta Bais. The property of Kusmaura, a large village in the centre of the pargana, was obtained by the present

Marginal notes: **Khajurgaon.** **Kori Sidhauli.** **Udraira.**

owner's father, Bhagwan Bakhsh, from his adoptive mother, Thakurain Gulab Kunwar, the widow of Jawahir Singh. The estate was settled with her in 1858, although the title of the Bais to Kusmaura is questionable, there being no records of their holding till 1847. It is said, however, that Nigohan is one of the nine parganas that fell to the Naihesta house on the partition of Raja Tilokchand's kingdom.

Bharawan. The two Bais taluqdars of the Hardoi district are Raja Madho Singh of Bharawan and Thakur Sarabjit Singh of Pawayan. The former is a Tilokchandi Bais, and owns four villages and three pattis in the Malihabad pargana, assessed at Rs. 4,311, as well as extensive estates in Hardoi and Unao. His Lucknow property is known as Basantpur. The account of his family belongs properly to that of Hardoi, as the greater portion of the old Bais tappa of Daklawal is now included in that district.
Pawayan. The same may be said of the Pawayan taluqdar, who owns the ahraura estate of four villages in Malihabad, assessed at Rs. 1,705. He belongs to the Bangali Branch of the same family.

Nandauli. The remaining Bais taluqdar is Thakur Sher Bahadur Singh of Nandauli in Unao, who owns the Kaithulia estate in pargana Malihabad. This property consists of nine villages, assessed at Rs. 5,035. Some of these villages formed part of the old tappa of Jindaur, and were held by Solankhi Thakurs from whom they were purchased by Makrand Singh of Rampur-Bichhauli or Nandauli. Four of them are still held by the Solankhis in sub-settlement.

Birsinghpur. The only other Rajput taluqdar is the Amethia Raja of Birsinghpur or Kumhrawan in Rai Bareli, Raja Rameshwar Bakhsh Singh, who represents the elder branch of the Amethia family. Almost the whole of his extensive property lies in the Rai Bareli district, his Lucknow estates, under the name of Bakhari and Jokhri, consisting of three villages and eleven pattis in pargana Mohanlalganj, assessed at Rs. 5,817. Amethi has long since ceased to be the headquarters of the Rajput clan to which it gives its name, as they were driven out by the Sheikhs in the fifteenth century.

Ajodhya. We next come to the Brahmans, of whom the chief is Maharaja Sir Pratap Narain Singh, K.C.I.E. of Ajodhya. He

belongs, however, to the Fyzabad district, and it need only be here noted that he owns two villages under the name of the Bahrauli estate in pargana Mohanlalganj, for which he pays a revenue of Rs. 3,390.

Raja Chandra Shekhar of Sissaindi owns the fine estate of 28 villages and 5 pattis, known as Sissaindi and Ashrafnagar in the Nigohan and Mohanlalganj parganas, as well as the Dadalha estate of 22 villages and 4 pattis in Unao and the village of Chheolaha in Rai Bareli, with a total assessed revenue of Rs. 57,832. He is a Tiwari Brahman and the adopted son and successor of Raja Kashi Parshad, one of the five loyal taluqdars. The estate is of recent origin and was founded by Lal Man of Misr-khera, who rose to be chakladar of Baiswara in 1833. He was, however, imprisoned as a defaulter, but was released on the security of Pathak Mohan Lal, the son of Amirt Lal, chakladar of Daryabad and Sarai, who also married his daughter to Kashi Parshad, grandson of Lal Man. Mohan Lal, having no male heirs, gave the Sissaindi estate to his son-in-law, who acquired other villages by purchase. In 1853 he became chakladar of Purwa, and revived an old feud with Chandan Lal of Mauranwan. In the quarrel that ensued his followers shot Ganga Parshad, the banker's younger brother, and in consequence of this Kashi Parshad was dismissed from his appointment and banished for two years. In the mutiny he was consistently loyal and gave great assistance to the British. In reward for his services he was given the confiscated estate of Jassa Singh, known as Dadalha, and a remission of ten per cent. on the revenue. He built himself a fine house at Sissaindi, and a handsome temple and bazár at Mau, which he called Mohanlalganj, after his father-in-law. He died in 1873. The estate is now under the Court of Wards owing to the weak intellect of the present Raja. It consists of almost the whole of Sissaindi, twelve villages in Bijnaur and eleven in Mohanlalganj.

Sissain

The third Brahman taluqdar is Musammat Bilas Kunwar of Mainahar Katra in the Rai Bareli district. This is a very small estate, consisting of one village in Rai Bareli and one patti of Nigohan, assessed at Rs. 371. The family are Misr

Mainah Katra.

Brahmans, descended from the Nazim, Raja Hira Lal Singh of Dalmau and Rai Bareli.

Khattris of Mauranwan. The Khattris are represented by the great banking family of Mauranwan in Unao, and their history is given in the account of that district. They own the Jabrauli estate of 23 villages in pargana Nigohan, assessed at Rs. 13,708, held in equal shares by Lala Jamna Parshad and Lala Bisheshar Parshad, the bulk of whose property lies in Unao. The Jabrauli taluqa was formerly held for many centuries by the Janwars of that place, but they were dispossessed by the Khattri bankers who farmed their villages.

Maswasi. Mahant Harcharan Das of Maswasi in Unao and Ranipur in Bahraich also owns considerable estates in Gonda, Hardoi and Kheri, as well as Sarai Pemraj, a property of four villages in pargana Lucknow of this district, assessed at a revenue of Rs. 2,478. He is a Nanakshahi faqír and the successor of Mahant Gurnarain Das, who founded the estate during the later days of the Nawabi rule. He succeeded while a minor and was educated at the Canning College, his estates being administered by the Court of Wards.

Kayasth taluqdárs. The three remaining taluqdars belong to the Kayasth caste. None of them, however, are residents of this district. The largest landholder is Kunwar Girdhari Singh of Gokulpur-Aseni in Bara Banki, who owns the Bhaisaura estate of five villages in pargana Lucknow, assessed at Rs. 1,892. The taluqa is of modern origin, having been founded by Kunwar Bhagwant Singh, a revenue collector under Amjad Ali Shah, who amassed his estates by standing security for defaulters and buying out distressed proprietors. Rai Sri Ram Bahadur, of Rasulpur in Fyzabad, owns five pattis in pargana Bijnaur with a revenue of Rs. 4,124, known as the Kali Pachhim and Purwa Purab estate. This taluqa is also of recent origin, the Lucknow villages having been acquired by purchase, while those in Fyzabad were confiscated from Raja Abbas Ali of Tanda and given in reward to Lala Anant Ram. The third is Lala Durga Parshad of Sarawan-Baragaon in Hardoi, who owns the single village of Biharipur in pargana Malihabad, assessed at Rs. 1,200. This estate also was conferred for loyal services on Dhanpat Rai and Fateh Chand.

At the time of the first regular settlement out of the taluqdari villages 33 mahals and 73 fractional parts were held in sub-settlement, that is were held under taluqdárs who are the medium of payment of the Government revenue which they receive from the subordinate holders, the real proprietors, together with a fixed proportion of the profits. The greater number of villages that were decreed on sub-settlement were those which were merely held on farm by the taluqdars prior to 1856 to which they could pretend no title and of which the owners had not been dispossessed. Of such a nature are those which appear in the estates of Jabrauli, Kasmandi Khurd and Sissaindi. The remainder are merely assignments of villages to near relations of the taluqdars. The inquiry into rights was begun before the passing of Act XXVI of 1866 under the provisions of which some twelve sub-settlements that had been decreed were cancelled. There are very few instances of such tenure in the Lucknow tahsíl, the most numerous being in the parganas of Mahona, Nigohan, and Malihabad. While the settlement courts were opened there were 569 claims of this nature, but only 142 of these were decreed. Sub-settlements

Under-proprietors are much more numerous. There are in the district very few hereditary under-proprietors, that is those who hold on a feudal tenure under a superior lord of the soil. Some few there are who, for convenience or self-protection, placed themselves under the sheltering wing of the taluqdar and thus escaped too burdensome a revenue or the raid of an enemy. These merely pay their revenue through the taluqdar, and the tenure which was secured to the latter under the condition of the settlement of his estate with him, on the recovery of the province in 1858, has been maintained. The under-proprietary tenures chiefly consist of those known as *sír* and *chakdári*. The latter are not, strictly speaking, under-proprietors, as the decrees at the last settlement conferred full ownership subject to the payment of the land revenue and lambardári dues. In 1896 under-proprietors held 19,655 acres, or 5·3 per cent. of the area recorded in holdings. They numbered 6,070 persons against 1,033 at the former settlement, but in the latter case they were entered separately as chakdárs and most of the Subordinate rights.

holders of *sír* land were excluded. Under-proprietary tenure now also includes the holders of rent-free lands in *birt* or *shankalp,* who are usually Brahmans, the holders of land on service tenure or *chakrána*, and the holders of rent-free groves. As all of these have transferable and heritable rights, they were all included in the list of under-proprietors drawn up under the provisions of the Oudh Land Revenue Act.

Chakdári. The commonest examples of *chakdári* tenure are the small plots of lands in the neighbourhood of old towns. They were often sold by the original zamindars for groves, or granted for the endowment of mosques and Hindu religious bodies. They were near the residence of the Government officials and were rarely assessed; where assessed now, they are charged with their shares of the revenue laid on the whole village. In case any such property should lapse without an heir, it would naturally revert to the proprietary body as lord of the manor. The service lands amount to about 4,000 acres. They formerly included the jagir lands of the village chaukidar, but these have been resumed since the reconstitution of the village police force. Those remaining are held by Dhobis, Nais, Bhats and other village servants.

Tenants. The great bulk of the cultivated land, amounting in 1896 to 74·86 per cent., is held by ordinary tenants-at-will. Of the remainder, 9·81 per cent. was then cultivated by the proprietors themselves, 4·09 per cent. by under-proprietors, 1·37 per cent. by occupancy tenants, while 4·13 per cent. was rent-free, and the remainder, 5·74 per cent., held on grain-rents. Occupancy tenants are very scarce in the Lucknow tahsíl and are most numerous in the parganas of Malihabad and Mahona.

Rents. Rents are usually paid in cash except for comparatively small areas of inferior land which are still rented in kind. The change from kind to cash rents was very marked as early as 1866, and has now probably reached its highest point. The largest areas thus held are in Malihabad, Mahona and Lucknow, and the land so rented is almost entirely of a precarious character, most of it lying in the Gumti tarai. In the Malihabad tahsíl the grain-rented area has decreased by more than

half during the last forty years, and in fact it has only remained stationary in the Lucknow pargana. The ordinary system is that known as *batai*, by which the landlords take half the produce. Formerly it was a common practice to take grain rents in the case of land newly broken up, the rent being low at first and rising by fixed yearly increments till it reached one-half of the produce; but this has now died out. At the time of the last settlement, the incidence of the recorded cash rental was Rs. 6·42 per acre as against Rs. 4·79 at the first regular settlement, a full but perhaps not excessive rate when all the circumstances of the district are considered. "The very high level of cultivation which is reached in the neighbourhood of the city, the smaller towns and the larger villages, compensates for inferiority of soil in some of the outlying tracts and the large population, and the special advantages in respect of communication and markets which Lucknow possesses raise the general value of land in the district."* Very high rates are paid by Muraos and Kachhis for market gardens in the suburbs of Lucknow. Even in 1866 the average rates for these castes in this pargana was Rs. 13-10-0 per acre, and in particular instances the suburban lands commanded Rs. 40 or Rs. 50 per acre. At the present time some idea of their range may be gathered from the fact that in the city circle, which consists of the suburban villages, the incidence for all tenants exceeds Rs. 10 per acre. Of late years rents have shown a considerable rise, owing chiefly to the increase in the number of tenants. In the Lucknow tahsíl we find Rs. 15 generally paid for irrigated land, and Rs. 30 per acre in the city neighbourhood for fields sown with sugarcane and potatoes. The Settlement Officer writes:† "As a gereral rule the tenants seem prosperous and contented. They are in some cases heavily rack-rented, though complaints on this score have been few. Rack-renting chiefly prevails in the villages owned by Thakurs. The landlords of the money-lending classes, who since the preceding settlement have dispossessed the Thakurs and other high caste landlords, are, as a rule, more lenient to their tenants than the ousted proprietors were." The rents vary according to the caste

* Final Report, Review, p. IV.

† Final Report, p. 31.

and status of the tenants. Excluding pargana Lucknow, the average rates are Rs. 5·59 for Rajputs and Rs. 5·8 for all high castes, while other tenants pay on an average Rs. 6·49. Thus the difference in favour of the high caste tenants is barely eleven per cent. and is very much less marked in this district than in any other part of Oudh.

Cesses.

Cesses are of two kinds, the first comprising the recognised dues paid to Government, such as the Consolidated Local Rate, the Patwari Rate and the Oudh Rural Police Rate, about which nothing further need be said;* while the others consist of zamíndári dues. The latter were very much more numerous when rents were paid in grain. The zamíndár exacted, in addition to his half, a number of cesses which he called *sawái* or *gáon kharch*. The first was the *arhaiya* or 2½ kachcha *sérs* per maund to meet the expenses of the chaukidár and patwári. Next came the *seri* or one *sér* per maund, half of which was for the patwári and the other half for the bailiff, who watched the zamíndár's interest. The third was the *menri*, usually 2½ sérs per field, half of which went to the zamíndár and half to the weighman. These cesses were only taken from the low caste tenants. In addition to these we have the *anjuri*, a double handful of grain taken out of each man's heap; usually five of such handfuls were taken for the Brahman, the Faqír, the Bhat, the Máli and the Chaukidár. In special instances the number rose to as many as nine. Most of these cesses have disappeared with the commutation of grain for cash rents, but in many places the manorial dues are still heavy and are said occasionally to amount to 20 per cent.; they generally take the form of *nazrana* or offerings made to the zamíndár on certain occasions.

Village expenses.

We have already mentioned the *chakrána* or the lands held in service tenure by the village servants. The zamíndár still reckons the cultivators among his goods and chattels, and includes them in a transfer of his domain. This idea is a relic of the past when the zamíndár colonized the village, settled the cultivator, giving him land to cultivate, and built him a house to live in. The houses are all his property and go with the

* *Vide* Appendix, Table X.

land. So long as the occupant cultivates his land and pays him rent, he demands no other hire; but from the non-agriculturist classes, generally known as the *parja*, he takes dues called *parjáwat*. If they are manufacturers who carry their wares to other markets, he takes money; if they are village artizans who work for the remaining inhabitants of the village, he takes in kind; thus from the Julahas and Behnas he obtains a small sum of money per loom, but from Chamárs he exacts a pair of shoes annually and the harness required for his cattle. So, too, from the village carpenter he receives a plough and requires repairs for his implements, and from the Gadariya a blanket. This annual tribute is still given, and the people do not object to it. Of the other village expenses the chief are those in connection with the harvests. According to the present custom, the reaper or *launhar* gets one bundle for every 25 that he ties up in the rabi harvest; and in the kharíf, one for every twelve. In the case of more expensive crops, such as opium, sugarcane and potatoes, cash wages are paid.

CHAPTER IV.

REVENUE AND ADMINISTRATION.

THE district is in the charge of a Deputy Commissioner who is subject to the control of the Commissioner of the Lucknow division. The magisterial staff also includes the city magistrate, three full-powered deputy collectors, two of whom have charge of the outlying tahsíls, and the third is the treasury officer, a covenanted assistant with less than full powers, and a cantonment magistrate. Besides these, there are a number of honorary magistrates. The Lucknow Bench exercises ordinarily the powers of a magistrate of the second class. It also has power to try summarily all or any of the offences specified in clause (*b*) of section 261 of the Code of Criminal Procedure, as well as attempts or abetments of the same; and power to take cognizance under any clause of section 190 of any such offences, attempts or abetments. Further, the Bench has powers of the first class with respect to offences under Chapters X and XXXVI of the same code which may be made over to it by the District Magistrate. The Bench consists of eleven honorary magistrates exercising individually second or third class powers. There is another Bench at Kakori, consisting of two magistrates of the third class, Munshi Amjad Ali Khan and Munshi Wahaj-ud-din. Other honorary magistrates are the Raja of Salempur and the taluqdar of Kasmandi Khurd, each of whom exercises third class powers within the limits of his estate. Criminal appeals lie to the Sessions Judge of Lucknow, and thence to the Judicial Commissioner. District staff.

The civil jurisdiction is in the hands of the District Judge of Lucknow. The lower courts comprise those of the subordinate judge and of the two munsifs of Lucknow, north and south. There is also one honorary munsif, the taluqdar of Kasmandi Khurd, whose jurisdiction extends over the pargana of Malihabad. In Lucknow, too, there is a Judge of the Small Cause Civil Courts.

Court, and similar functions are ordinarily exercised by the cantonment magistrate within the limits of his jurisdiction. As in criminal cases, appeals lie ultimately to the Judicial Commissioner.

Besides the district staff, Lucknow forms the headquarters of several heads of departments. Till the union of Oudh with the North-Western Provinces in 1877, it was the seat of the Chief Commissioner and of the Oudh Government. It still remains the headquarters of Government for a portion of the year and also has the permanent offices of the Postal and Telegraph Departments, the Inspector General of Prisons, the Inspector General of Registration and Stamps, the Superintendent of the Provincial Survey, the Conservator of Forests, Oudh Circle, the Inspector General of Civil Hospitals, the Sanitary Commissioner and the Consulting Engineer for Railways, and the court of the Judicial Commissioner and his two colleagues.

Garrison. In addition to the civil establishment, there is a large military force in Lucknow which is the headquarters of the Oudh military district. The garrison consists usually of a regiment of British cavalry, a battery of horse artillery, a battery of field artillery, two battalions of British infantry, a regiment of native cavalry and a battalion of native infantry. Besides the regular troops, there are in Lucknow two companies of the Oudh and Rohilkhand Railway Volunteers, four companies of the Oudh Volunteers, and one troop of the Oudh Light Horse. The cantonments are managed by the usual cantonment committee, consisting of the General Officer commanding the Oudh district as president, the Cantonment Magistrate as secretary, the city magistrate, the sanitary officer, the executive engineer, the district superintendent of police, and such commanding officers as may from time to time be appointed members.

Subdivisions. For administrative purposes the district is at present divided into three tahsíls and seven parganas. Each of these subdivisions has been separately described. The Lucknow tahsíl contains the three parganas of Lucknow, Bijnaur and Kakori; the Mohanlalganj tahsíl is composed of the two parganas of Mohanlalganj and Nigohan; and the Malihabad tahsíl in the north comprises the two remaining parganas of Malihabad and

Mahona. The district in its present form is of course a creation of the British Government which, accepting the old and well-known division of the country into parganas, and taking the old towns which had always formed the headquarters of these parganas, made them the centres of the fiscal and judicial administrations of its tahsíl subdivisions. The pargana under the native government was strictly a revenue unit and was solely used for revenue purposes; the parganas were administered from the headquarters of revenue circles known as *chaklas*, which in the case of Lucknow were in almost every instance outside the boundaries of the present district, the exception being in the case of the parganas in the immediate vicinity of the city which paid direct into the government treasury and were known as the Huzur tahsíl.

Formation of the district.

Thus at annexation the actual *chakla* or district of Lucknow was very small, and an entirely new district was constituted by the British Government. From 1856 up to the commencement of the first regular settlement the district of Lucknow contained ten parganas, distributed between the four tahsíls of Lucknow, Kursi, Mohanlalganj and Malihabad. The Lucknow tahsíl had then, as now, the three parganas mentioned above, lying round the city and to the south and west. The Kursi tahsíl contained Mahona, Dewa and Kursi. Tahsíl Mohanlalganj was in its present form; while tahsíl Malihabad contained the pargana of that name and also Auras-Mohan. After the commencement of the settlement, the two most easterly parganas of Kursi and Dewa were transferred to the Bara Banki district, while Auras-Mohan in the extreme west was cut off and given to Unao. The result of this rearrangement was that Mahona and Malihabad were united into one tahsíl administered from Malihabad.

Fiscal history.

The fiscal history of the district of Lucknow dates from annexation only, for during the Nawabi the area now comprising the district was far from being a single administrative unit, and no records are available in order to afford us a comprehensive idea of the revenue of the district as a whole. After annexation, one of the first undertakings of the British Government was the summary settlement based on the existing

statistics of the past few years. Unfortunately we have no records of this settlement, as they were all destroyed in the disturbances of 1857 and 1858, and we know nothing of it beyond the bare record of its occurrence.

Summary settlement.

After the restoration of order a second summary settlement of the district was made in 1858. The revenue demand was fixed at Rs. 9,55,600, but this included the revenue of the parganas of Kursi, Dewa and Auras-Mohan, which were subsequently transferred from this district to Bara Banki and Unao. Consequently the demand for Lucknow in its present form was Rs. 6,86,986 only. This settlement was only intended to run for a short period, and all adjudication of claims was postponed till the commencement of the regular settlement of the district.

First regular settlement.

The initial work of the settlement operations was the demarcation of villages, which commenced in February 1862 and was shortly afterwards followed by the survey; the latter was completed at the end of 1863 by Captain Boulderson. The first pargana to be assessed was Kakori, which was taken in hand in 1864 by Mr. Capper. After the departure of this officer on leave the work was taken up by Mr. G. B. Maconochie, who completed the assessment in 1869, the settlement being then taken in hand and the report written by Mr. H. H. Butts. The system employed by Mr. Capper seems to have consisted in the application of certain rates which he would find by experience to the various soils returned by the *amíns*, and a comparison of the estimated assets thus procured with the former returns of the village. Mr. Maconochie, on the other hand, based his rates on the ascertained rents, deducing rates from average rents, the actual rents paid by the average class of all the cultivators in each village for all the various kinds of soil, and from these determining the average circle and pargana rates. His soil classification was the same as that adopted at the last settlement and has been described in Chapter I. Having deduced his rates, he proceeded to check them by the capabilities of the villages, each of which he personally inspected. For grain-rented land he was compelled to form a natural average rate for the soil. The rest of the Lucknow

tahsíl was assessed in 1864 and 1865, Mohanlalganj in 1865 and 1866, and Malihabad in the following year. Owing to the time occupied by the settlement operations which were not concluded till 1872, the cost was very heavy, amounting to Rs. 383-10-3 per square mile. The demand was fixed at Rs. 8,02,657, which involved an increase of 15 per cent. on the summary assessment, and fell with an incidence of Rs. 2·7 per acre of cultivation and Re. 1·5 per acre of the total area.

Settlement Courts.

The judicial work of the settlement was very heavy, and no less than 27,139 cases were decided—a figure that was only exceeded in one other district. "The cause is readily enough traceable to the neighbourhood of the city and court and the constant changes in the ownership and possession of land. Adventures and speculators there have always been in abundance to take advantage of the difficulties of a zamíndár or overbid him in the farm of his village. Six or eight claimants to a village, all with an array of good title-deeds have been common, and when added to this they have all held within limitation, it has not been easy for the courts to find out who has the best title. Moreover, in the train of all this change of proprietorship, has followed the right of the dispossessed zamíndárs to *sír*, that is to a subordinate right in their old holdings, such as will save them from dispossession or excessive enhancement of rent. There is, too, another class of cases which have been very numerous in this district: I allude to the claims to *chaks*, or small parcels of land in the village that have been purchased by outsiders for the purpose of planting groves or ornamental gardens." The owners of these *chaks*, although there was often no dispute, felt bound to come forward and show their title and thus took upon themselves the unfair burden of proving their right, which was often a difficult matter. In some instances there were no less than 200 of such cases in a village, and had the Settlement Officer merely recorded the fact of possession and left the disputing party to seek the usual remedy, it is probable that very few of these cases would have come into court. As a rule, not many changes were made in the rights decreed at the summary settlement of 1858. Of the 1,416 villages then settled, 1,218 were maintained in the possession of the parties from whom

the engagement was taken. The talúqdárs maintained possession of 347 out of 354 villages claimed. Of the remainder, a few were held on mortgage titles which had been subsequently redeemed, while the rest were not held under their sanads as forming part of their taluqa at all. Of the total number of claims, 11,943 or nearly half were dismissed on trial and 3,074 decided out of court. Of those in which a decree was issued 1,408 concerned proprietary right, 142 were claims to sub-settlement, 2,995 to *sír*, and the remainder to groves under proprietary rights and miscellaneous matters. The Settlement Officer writes: "Claims for shares have been very numerous and many have been decreed; but it is more probable that dispossessed members who had been left out of the *khewat* have thereby come in than that the share has actually changed hands by the decree. Sometimes the *khewats* have been very difficult to make up, as where the zamíndárs have recovered a lost village and no *khewat* existed during limitation, or where claimants have come forward alleging that the portion of *sír* they may have held in the Nawabi represented their share, though they did not exercise their right in the management, and it is difficult to say that this is not the case."*

Working of the settlement. When the settlement came into force the district was quieting down after the events of 1857 and subsequent years. The creation of valid titles by the medium of the courts, the security of life and property, and freedom from vexatious exactions brought about better feelings between landlords and tenants. In 1870 Mr. Butts wrote: "Rents are everywhere rising and payments in kind, which existed only in any force in the eastern parganas, are being steadily commuted for money rents." The great increase in the value of land as security, however, created a fatal facility for borrowing; the landholders as a body began the term of the settlement in debt and a succession of unfavourable seasons increased their indebtedness. The Commissioner of Lucknow, reviewing the Settlement Report in 1872, says: "If the continuation of rents at the rates prevailing two years ago could be reckoned upon, I should be inclined to think that the district was assessed at rather less

* Settlement Report, p. 155.

than full half assets; but the years preceding 1870 were exceptionally favourable for Oudh. The last two years witnessed a very different state of affairs, and for the agricultural year which has just ended it is perhaps not too much to say that little more than four-fifths of the rents have been realized. Very great difficulty has been experienced in collecting the revenue, and notwithstanding numerous alienations, temporary and permanent, by landholders to obtain the means of meeting their obligations, there is even now a considerable balance. The number of transfers certainly tends to indicate that the Government demand does not press too lightly." Later on, the bad years of 1877 and 1880 led to further alienations, and it is probable that in those two years at least 50 per cent. of the revenue was paid from loans borrowed at a high rate of interest. There are good grounds for believing that the enforcement of the full revenue payment led to indebtedness amongst the landholders; but had they been of a thrifty disposition, the light revenue and the succession of prosperous years from 1881 onwards would have enabled them to free themselves of debt. The dislike of curtailing expenditure common to the landholding classes and the love of litigation, however, were too strong, and the landlords as a body still remain indebted. The table of alienations in the Settlement Report, already referred to, shows that the small proprietors, and especially Rajputs and Muhammadans, have lost much of their property, and the only members of this caste who can maintain their position are either taluqdars or money-lenders.

Second regular settlement.

The second regular settlement began on the 9th of November 1893. The assessment of pargana Lucknow was carried out in the cold weather of that year, and that of the rest of the district in the following season. Operations were closed on the 18th November 1896. The settlement was thus characterized by rapidity. Pargana Lucknow was assessed by Mr. Mulock, the Deputy Commissioner, with the assistance of Mr. Molony as Assistant Settlement Officer; the Malihabad tahsîl by Mr. Darrah, Deputy Commissioner, and the rest of the district by Mr. Molony under Mr. Darrah's supervision. The great rate at which the settlement was carried out, added to the fact that

police force. The European officers consist of the district superintendent, two assistant superintendents, two inspectors and one sergeant. The police of the city form a distinct body, though the officers and men belong to the provincial police force. It is to a large extent supported by the municipality, which annually contributes to Government the sum of Rs. 55,000 for their support. The town police are maintained by the Act XX towns, Kakori, Bijnaur, Amethi, Malihabad and Goshainganj; and the cantonment force is similarly supported by the cantonment fund.

Village police. The village and road chaukidars are now all paid and maintained by Government from the Oudh rural police rate. Formerly, as elsewhere, they were practically the servants of the zamíndárs, their pay consisting of an assignment or jágír of two or three acres of land held rent-free; they also received small perquisites of grain from the cultivators, known as *basauni bisar*, sometimes a handful of corn and sometimes a small patch left standing in the corner of the field. Originally the *gorait* or watchman had the care of the crops and the fields, and this due is merely a survival. The chaukidar's position has been greatly improved under the present system, which has also rendered him a much more responsible official. They are almost universally of the Pasi caste.

Police circles. The city of Lucknow is divided into six police districts, corresponding with the municipal wards. They are formed into two circles, each in the charge of an inspector. The first or eastern circle contains the police-stations of Ganeshganj, Wazirganj and Hasanganj, the last lying north of the river; and the western circle Daulatganj, Chauk and Saadatganj. The population of these as of the other police circles of the district will be found in the appendix; as also the force stationed at each.* Outside the city, there is a police-station in cantonments and seven in the rural areas. The latter are at Malihabad, Itaunja, Mandiaon, Kakori, Banthara, Goshainganj and Mohanlalganj. Their boundaries are purely conventional and in no case coincide with the fiscal subdivisions of the district; they have been dealt with in

* Appendix, Tables II and XVIII.

the articles on the three tahsíls in the second part of this volume.

The criminal statistics of the district present no peculiar features.* The commonest cases, as usual, are those of petty theft, house-breaking and house-trespass. The average number of such cases reported in the five years ending 1902 was 3,906, and the convictions 777. By far the greater number of these occurred within municipal limits, for elsewhere, as in other zamíndári districts like Sítapur and Unao, offences against property are below the general average for Oudh. The above figures do not, however, represent the ordinary average for crime, as they include the exceptional year of 1897, when the famine had a most deteriorating effect on the starving population of the city, no less than 6,837 cases occurring in that year alone. With regard to the more serious forms of crime, it is noticeable that murder seldom occurs in Lucknow itself, the average convictions for the whole district being 10·4 annually, while in the case of the city the number is only 2·7; on the other hand almost all the cases of culpable homicide have occurred in Lucknow. Dacoity is not common, and only four convictions were obtained between 1897 and 1902. Robbery, too, is not prevalent, the average number of convictions for the same period being only five annually. Cattle theft occurs more frequently, and in 1897 there were no less than 51 convictions under this head; but here again the year was an unusual one, the average being only 15. The work of the police can best be judged from the returns given in Table VIII of the Appendix. The proportion of convictions secured to cases sent up in 1900 and 1901 amounted in each case to about 86 per cent. Crime.

There are three jails in Lucknow. The central jail for the whole province of Oudh lies to the south of the railway station on the Rai Bareli road adjoining the cantonment boundary. Next to it on the north is the district jail under the superintendence of the Civil Surgeon. The third is the military prison and is situated in cantonments near the road from the Sadr Bazár to the Dilkusha. The central jail is Jails.

* *Vide* Appendix, Tables VII and VIII.

a large building in two blocks on the standard pattern, and was completed in 1865. It is employed for long-term prisoners from the whole of the province of Oudh.

Excise.

As regards excise administration, the whole district is, as it has long been, under the distillery system. The Government distillery is situated at Aishbagh. The Kalwars are both numerous and in prosperous circumstances, and they show some signs of progressive tendencies; during the last few years a few large stills of the Bombay pattern have been introduced, and better arrangements have been made for storage. The country spirit produced is of double distillation and consequently commands a higher price than usual. A higher rate of still-head duty has been lately imposed for the urban area, while the liquor sent out to the rural tracts at a lower rate is coloured yellow before issue. The distillery at Aishbagh was first opened in 1858, and for some years the contract for the whole distillery was given to one man, who sold the liquor to Government; it was then retailed by Government through Kalwars, who were employed at a regular monthly salary. Subsequently, Kalwars were allowed to distil themselves, and shop licenses at a fixed fee of fifteen rupees were issued; but, later on, license fees, varying according to the sales made by each shop, were introduced, and eventually the system of auction was adopted. The Aishbagh distillery was burnt down in 1869 and the present building was erected on an adjoining site in the same year. The statistics of excise administration since 1891 will be found in the appendix.* It may be noted that the net revenue in 1872 was about Rs. 1,60,000, while in 1902, after a lapse of thirty years, it had risen to about Rs. 4,80,000.

European liquor.

The majority of the licensed vendors reside in the city and cantonment of Lucknow. The chief consumption is of country spirit; but owing to the nature of the population it is only natural that the figures for European liquor should be larger than in any other district of the United Provinces. There is a very flourishing brewery in Lucknow, which dates from 1882 and belongs to Messrs. E. Dyer & Co. Excepting

* Appendix, Table XI.

this Lucknow beer, the European liquor is all imported. Rosa rum has not attained any measure of popularity.

Opium is very largely consumed in Lucknow, especially by the Musalman population. There is a considerable amount of poppy cultivation in the district, and consequently the smuggling of crude opium into the city has to be carefully watched. Besides using opium in the ordinary form, the people of Lucknow have long been addicted to the use of the intoxicating drugs manufactured from opium and known as *madak* and *chandu*, and of late years several cases of this practice have been brought to light. Originally opium was sold through the Government treasurer only, and he used to supply the different parts of the city through his own agents. After this, the contract for the whole district was given to one man; but this arrangement held good for one year only, and then the shop-to-shop settlement was introduced. Opium is now sold through official and non-official vendors, as in other districts, and is supplied to all from the treasury at a fixed uniform price. Opium.

Hemp drugs are also consumed to a considerable extent in this district, the most popular forms being *charas* and *bhang*; there is a very small consumption of *gánja*, which appears to be nowhere very popular in Oudh. For the first five years after the British annexation the settlement was made with one contractor for the district. In 1861 a shop-to-shop settlement was introduced and a wholesale depôt for drugs was opened at the Roshan-ud-daula Kothi, now the Deputy Commissioner's Court; but after a few years of this system the contract was again handed over to one man. It is given for a period of three years: the drugs are kept in the bonded warehouse at the distillery, and are issued to the contractor as required from time to time. Hemp drugs.

Before leaving the question of excise, some mention must be made of *tári*, the fermented juice of the palm tree, which is very popular both in the city and in the rural tracts. The old system of farming by tahsíls or parganas has been superseded by a shop-to-shop settlement, which was introduced as an experimental measure. It has resulted in some increase in the revenue, but at the same time the price of the liquor has risen, Tári.

and the small traders who take the shops are not able to cope with the local bad characters who tap their trees, and the tree owners who demand an exorbitant price for the right of tapping. In consequence of this, it seems probable that the shop-to-shop system will have to be abandoned.

Income tax. Tables will be found in the appendix showing the annual receipts from income tax for the whole district and also for the city of Lucknow and the various tahsíls.* The figures will be largely modified with the introduction of the new income tax rules of 1903, by which all incomes under Rs. 1,000 are exempted. For the three years ending 1902 the gross receipts from income tax average Rs. 1,00,539, and show a constant increase in each successive year. The average amount of tax paid by each person assessed for the same period is Rs. 41 annually, while the incidence per mille of the population is Rs. 128, which shows 3·13 persons taxed for every thousand of the population, according to the figures of the last census. In 1902, besides four limited companies, there were 2,101 persons assessed to taxation, of whom 496 were money-lenders, each paying an average tax of Rs. 45-9-0; 564 traders paying on an average Rs. 27; 136 professional men with an average of Rs. 106 a head; and 905 others, paying an average tax of Rs. 33. From this it would appear that the classes most likely to benefit under the new regulations are the small traders and those in receipt of fixed salaries.

Registration. The Registrar is the District Judge of Lucknow, and in this respect the district forms a single circle and does not include the entire judgeship, which for the purposes of civil and criminal jurisdiction embraces Bara Banki. There are sub-registrars at Lucknow, Malihabad and Mohanlalganj, with offices attached to the tahsíl headquarters, and a joint sub-registrar at Mahona. There was formerly another registration office at Kakori, but this was converted into a joint office in January 1898 and was abolished in 1901. The returns for the six years ending 1903 show under receipts an annual average of Rs. 14,317, against which must be set off an annual expenditure of Rs. 9,077. The Lucknow office alone accounts

* Appendix, Tables XIII and XIV.

for no less than 75 per cent. of the income and expenditure under this head.

A table given in the appendix shows the statistics of income and expenditure under the head of stamps since the year 1891.* The figures sufficiently explain themselves and call for no further remarks. During the last ten years there has been a fairly constant increase under every head and especially in the case of judicial stamps. The average total of receipts is about Rs. 2,72,500 annually. Of this, Rs. 66,250 are derived from the sale of non-judicial stamps, and Rs. 2,03,600 from court fees and stamps for copies; leaving an average annual income of some Rs. 2,600 from other sources. **Stamps.**

A list of all the post-offices in the district will also be found in the appendix. They fall under two main heads, those in the city and cantonments of Lucknow and those in the remainder of the district; but all of them are under Imperial management. In the city the head office is located in the Begam Kothi in Hazratganj, and in addition to it there are twelve sub-offices, including that of the Postmaster-General of the United Provinces and six branch offices. Two of these, at Dilkusha and the Sadr bazár, lie within the cantonment limits. Outside Lucknow, there are seventeen post-offices scattered about the district. These include the sub-offices at Malihabad, Mohanlalganj, Itaunja and Kakori, and thirteen branch offices. The collection and delivery of the post in the rural tracts of this district is exceptionally easy, as all the sub-offices lie on one or other of the different lines of railway. From these centres the mails are distributed to the dependent branch offices, and thence to the villages of each circle. **Post-offices.**

Local self-government bulks largely in the administration of this district. The most important feature is the municipality of Lucknow. Besides this, there is the usual district board and five towns, Kakori, Bijnaur, Malihabad, Amethi and Goshainganj, are administered under Act XX of 1856. With regard to these towns nothing further need be said. They are managed in the usual manner and the income is mainly derived from the tax on the assessed houses. Mention has been made **Local self-government.**

* Appendix, Table XII.

of the revenue and expenditure in each case in the several articles.

The Municipality. The early history of the Lucknow municipality is somewhat obscure. After the reoccupation of Oudh in 1858 the property which lapsed to the British Government was managed by a committee. There are scarcely any records of what was done in those days, but from such information as can be obtained it appears that this committee consisted of the Deputy Commissioner as president, the City Magistrate as secretary, the treasury officer and a native extra assistant commissioner. Shortly afterwards, additions were made to this body and it was known for a time as the Local Agency Committee. It managed both nazúl and municipal affairs, and in fact at that time no distinction was made between nazúl and municipal property. Before the mutiny the municipal income was mainly derived from an octroi tax on imports, the receipts from nazúl property and from the road and ferry funds. After reoccupation a house-tax was imposed and the committee also received the penal contribution levied on the inhabitants for the part they had taken in the revolt. The estimated income for 1859 was Rs. 2,90,000, of which Rs. 2,00,000 were assigned to octroi, Rs. 60,000 to the house-tax, Rs. 20,000 to garden lands, and Rs. 10,000 to nazúl.*

Early history. In 1862, under instructions contained in letter No. 2870, dated the 19th December 1861, from the Secretary to the Chief Commissioner of Oudh, the old committee was dissolved and a new municipal committee was constituted. It was composed originally of 13 members, to whom the power of adding to their number was given. The president was the Judicial Commissioner, with the Commissioner of the Lucknow division as vice-president and the Deputy Commissioner as secretary. The other members were chiefly official; they included the Secretary to the Chief Commissioner, the Inspector-General of Police, the District Superintendent of Police, the Executive Engineer, the Civil Surgeon and the City Magistrate. The unofficial members were Nawab Mohsin-ud-daula, Nawab Murtaza Husain, Sah Banarsi Das and Sah Makhan Lal. With certain changes as to president, vice-president and secretary, this body formed the municipal committee of the city of Lucknow and managed all

* Administration Report for 1858, para. 472.

municipal matters until 1878, when a paid secretary was appointed. At that time the Deputy Commissioner was the president and the City Magistrate the vice-president. Besides these, there were twelve other members, of whom the Cantonment Magistrate and the Judge of the Small Cause Court were official.

The present board.

On the 14th of September, 1884, the Lucknow municipal board came into existence under the local self-government system. This board consists of 32 members, of whom eight are nominated by Government and 24 elected. The Deputy Commissioner is one of the nominated members and is *ex-officio* president of the board. One-third of the members retire by rotation every year. The vacancies caused by the retiring nominated members are filled by Government, and those of the retiring elected members by election held in the wards which they represent. The municipality, which has an area of 19·61 square miles, is divided into six wards, the boundaries of which are conterminous with those of the police-stations of the city. The Ganeshganj ward returns six members, of whom three must be Europeans or of European descent. The Chauk also returns six members, and the remaining wards of Daulatganj, Saadatganj, Wazirganj and Hasanganj return three members apiece.

Income and expenditure.

In the appendix* a table will be found showing the income and expenditure of the municipality under the main heads since 1890. The chief source of income is the octroi tax on imports, which is levied at the barriers located at the various points of entrance into the city. The average receipts under this head for the five years ending 1901 were about Rs. 2,86,000. Half of this is contributed by articles of food and drink; the other chief sources are chemicals, drugs and spices, piece-goods and other textile fabrics, building materials, fuel and animals for slaughter. The figures given for the octroi in each case represent the net receipts, exclusive of refunds. The octroi is usually responsible for about three-fourths of the total income. The other main heads are the assessed taxes, which include the water-rate and the sale proceed of refuse. The chief

* Appendix, Table XVI.

items of expenditure include public works, which naturally vary in extent from year to year, the conservancy of the city, which amounts to about Rs. 90,000 and the upkeep of the municipal police, which averages about Rs. 55,300. Other large disbursements are occasioned by the cost of octroi collections and the maintenance of the municipal office establishment. Further comment on this head is unnecessary, as the details have been given in tabular form.

Water-works.

The question of the water-supply of Lucknow was first taken up in 1891, when it was determined to obtain a regular supply of pure water from the river Gumti. Prior to that date the population was dependent on wells and the unfiltered water of the river. The sources were found to be altogether insufficient and the want of water was described as a crying evil. So long ago as 1868, Dr. Orton, the Chemical Analyst to Government, drew attention to the impure nature of the water the inhabitants were compelled to use for drinking purposes. He stated that the whole city site was so saturated with nitrates and other impurities as to render the procuring of wholesome water an impossibility. The Sanitary Commissioner from 1873 onwards commented yearly on the urgent need of a pure water-supply. In 1881 the municipal board devoted a sum of Rs. 5,000 as a bonus for a scheme with plan and estimates, and in 1883 the services of Major A. Cunningham were placed at the disposal of the board, to draw up a report on the whole question. He suggested the adoption of one of the three schemes, the chief of which involved the construction of a special canal, eighty miles long, to be taken out of the river Gumti; secondly, the pumping of water from the Gumti at a site above the city; and thirdly, a set of artesian wells. Of these projects the last was selected as being the cheapest, and boring was commenced in March, 1888, but finally ended by failure in May, 1890, after a depth of 1,336 feet had been reached. In consequence of this the water-works scheme was taken up. The project was estimated to cost Rs. 13,75,000, most of which was to be met from loans. The work was taken in hand at once with the object of securing a daily supply of two million gallons of filtered water. The place selected for the intake was above

the city, before the river is joined by the Nagaria stream. From the intake the water is pumped through the main 3½ miles long to the tanks in the rear of the city at Aishbagh. Thirty-two miles of pipes with a large number of standposts distribute the water throughout the city, civil lines and cantonments. The works were finished in March 1894. The drainage of the city is shortly to be improved, as a new scheme is under consideration.

District Board. The District Board of Lucknow is constituted under Act XIV of 1883, and consists of thirteen members, of whom four hold seats by virtue of their office and nine are elected. The Deputy Commissioner is the chairman of the board and the other official members are the subdivisional magistrates, one of whom is usually appointed secretary by the chairman. The elected members are chosen from the members of each local board. Each tahsíl returns one member annually to the District Board in place of those whose term of three years' service on the board expires. The District Board, as usual, has to deal with a large number of departments. These include education, medical arrangements, vaccination, sanitation, local public works, arbóriculture, cattle-pounds, ferries, inspection-houses, sarais and encamping-grounds, the testing of vital statistics and the local work of the Civil Veterinary Department. The table given in the appendix* shows the income and expenditure of the Board since the year 1891.

Dispensaries. There are in the district three dispensaries managed by the District Board under the supervision of the Civil Surgeon. They are located at Mohanlalganj, Malihabad and Salempur. In the city there are six similar institutions known as the Saadatganj, Husainabad, Chaupatia, Ganeshganj and Kapurthala dispensaries and the Jang Bahadur Diamond Jubilee Hospital. All these are managed by the District Board. The Chaupatia dispensary, which lies about half way between Husainabad and Saadatganj, was founded in 1888 by the Husainabad trustees, who agreed to pay Rs. 25 per mensem and to supply all instruments and necessaries, as well as meeting the cost of all European medicines in excess of the Government grant of Rs. 100 per annum. It is a double-storied building with quarters for the hospital

* Appendix, Table XIV.

assistant. The same body had already established the Husainabad dispensary on similar terms. The Saadatganj dispensary was opened in 1887 by Government. The Kapurthala or Hasanganj dispensary was started in June 1888: the Council of the Kapurthala State came forward with a guarantee of Rs. 480 per annum, the municipal board contributing towards the rent and the Husainabad endowment furnishing the building. The Diamond Jubilee Hospital was founded in 1898 by Bhaiya Jang Bahadur of Balrampur, who contributed Rs. 13,000 for the construction of a European hospital for contagious diseases and endowed it with a further sum of Rs. 12,000. It is situated beyond the Gumti and near the Paper Mills. Besides these dispensaries, there are two private institutions known as the King's hospital and the civil dispensary, and the State-aided Balrampur hospital. The last-named was founded by Maharaja Sir Drigbijai Singh of Balrampur, and was enlarged by his successor, the present Maharaja, on his coming of age, a European wing being added at a cost of Rs. 25,000. The King's hospital dated from Nawabi times. It was founded and endowed by King Nasir-ud-din Haidar and consists of two branches conducted on European and native lines. The native branch is known as the Yunani or Greek hospital, and is managed by a committee of native gentlemen; the physicians are *hakims*, who treat a large number of persons yearly. The European branch is known as the civil dispensary. Attached to the King's hospital is a female dispensary, also endowed, and a poor-house which affords an asylum to a large number of crippled and aged persons. The Mission dispensary for women is a State-aided institution, known as the Lady Kinnaird Memorial hospital, and is managed by the Zenana Bible and Medical Mission. It contains 36 beds and was considerably enlarged in 1897. A similar institution is the Lady Lyall hospital, which is supported entirely by private subscriptions.

Education.

Lucknow possesses an unusual number of educational institutions of every class and denomination. A list of all the colleges and schools will be found in the appendix to this volume. In spite of their number, education is practically confined to a few classes who form but a small proportion of the population. The mass of the lower classes is ignorant,

superstitious and unambitious, and cares nothing for education. In 1901 it was ascertained that 4·79 per cent. of the population was literate—a high figure, that was only exceeded in Benares and in the hill districts of Almora, Garhwál and Dehra Dún. This, however, is largely discounted by the fact that in Lucknow alone 15·01 per cent. of the males and 2·28 per cent. of females were literate, so that the state of literacy in the rest of the district is very much lower than would appear from the returns. Of the total male population, 8·24 were literate, as against 7·2 in 1881; but this rise is due to the progress of education in Lucknow. Female education, too, has made considerable strides, for at the last census ·85 per cent. of the females were literate, as against ·43 per cent. in 1881, but here again the progress was chiefly made in the city. The Musalmans show higher figures than the Hindus, the percentages being 11·08 and 6·17 respectively for males, and ·93 and ·29 for females. Turning to another aspect of the case, we find that the Persian and Nagri characters are known to an approximately equal extent, although the former is more widely known in Lucknow than in any other district of the United Provinces, except Meerut, while the number of females literate in Persian is far higher than anywhere else. The knowledge of the English language, too, is greater than in any other district, except perhaps Allahabad, where the females turn the scale; but then again that district has a far greater total population. At the present time 2·14 per cent. of males and ·4 per cent. of females are literate in English—figures which in each case show a great increase of late years, for in 1891 they were but 1·21 per cent. and ·29 per cent. respectively.

Distr[illegible] Board schoo[illegible]

The educational institutions may be divided into two main groups, consisting of those under the control of the District Board and those managed otherwise. The former comprise six vernacular middle schools, including the municipal school at Naubasta, and those at Malihabad, Mahona, Mohanlalganj, Amethi and Nagram; twenty-one upper primary and sixty-nine lower primary schools; three lower primary schools supported by a grant-in-aid; and two girls' schools at Malihabad and Goshainganj. These primary schools are of the usual character and are generally of an inferior stamp. The teachers are very

poorly paid, receiving as a rule no more than Rs. 7 per mensem, and as most of them have to teach in two or more classes, they have not sufficient time to do their work satisfactorily. The District Board supplies the funds, but the supervision is conducted by the Deputy Inspector of Schools at Lucknow and his assistant, who hold annual examinations on the results of which promotions are made. The number of students will be seen in the appendix.* The tahsíli schools were started between 1861 and 1865, and the village schools in 1867.

Other schools.

The educational institutions, other than those managed by the District Board, are confined to the city of Lucknow, with the exception of the anglo-vernacular school at Kakori, the affairs of which are conducted by a committee of native gentlemen. The chief of these institutions is the Canning College, which forms part of the Allahabad University. It was opened as a high school on the 1st of May, 1864, in the Aminabad palace, and in the first year over 200 boys entered it. The taluqdars pledged themselves to raise Rs. 25,000 annually for its support, and an equal sum was contributed by Government. In 1866 it was raised to the status of a college and in the following year it was affiliated to the Calcutta University for the B. A. degree and for Law in 1870. It is managed by a committee of officials and non-official members presided over by the Commissioner of Lucknow. It is divided into three departments, known as the English, Law and Oriental Branches, and in 1902 the average daily attendance was 146, 49 and 40 respectively. Besides the Canning College, there is a number of high schools and colleges in Lucknow, many of which are largely attended. Among the most important are the Reid Christian Collegiate School, mention of which is made in the account of mission work in Chapter III, managed by the American Methodist Mission, which also has a large school in the Nakkhas muhalla; the Wesleyan Mission school in the Sadr Bazár and the Mission high school of the Church Missionary Society. The largest of all is the Jubilee high school, managed by a committee under the presidency of the Commissioner of the division, with its three branches at Aminabad, Husainganj and Kazmina, which are under the management of the

* Appendix, Table XVIII.

municipality. Besides these there are the large Anglo-Sanskrit school under a committee of native gentlemen, and the Khattri and Kurmi Patshalas. Mention should also be made of the Colvin school for taluqdars—an important institution of a distinctive character, which is a development of the old Wards' Institution, which was opened in 1865.

Europe[an] schools

Of the European educational institutions in Lucknow the most important is the Martiniere College, of which some account will be found in the article on Lucknow city. It has two branches, one for boys and the other for girls, the former being located in the Martiniere itself, and the latter in the Khurshed Manzil. The girls' school dates from 1866, when a fund left by General Martin for the release and relief of debtors in Calcutta was transferred by an order of the High Court to form the endowment for a girls' Martinere school for Europeans and Eurasians. There were in 1903 eleven foundationers and five demi-foundationers, the former being boarded, educated and clothed at the charge of the endowment, as well as sixty other pupils. In addition to these, there are the McConaghey free school founded in 1893 for day-scholars of the poorer classes; St. Francis' College, a Roman Catholic institution, and the Loretto convent school for girls.

Girls' school[s]

Lucknow possesses more facilities for female education than any other city in the United Provinces. Chief among these institutions is the Women's College, affiliated to the Canning College. The only secondary school for girls is the Isabella Thoburn high school, belonging to the American Mission; but there is a small anglo-vernacular school for girls managed by the Zenana Bible and Medical Mission, and known as the Bengali girls' school. There are eight small girls' schools managed by the municipal board, and a model school under the direct management of the Educational Department. The largest girls' school is the Zenana Mission Agency school, with 270 pupils; the same Mission supports a normal school for teachers, with three branches. Besides these, there are two ragged schools for girls belonging to the American Mission and aided by the District Board, and a small school belonging to the Church Missionary Society.

Nazúl.

Under the definition given in Government Resolution No. 1860/XII—929C., dated the 21st of August 1902, nazúl means any land or building which, being the property of Government, is not administered under the control of the Board of Revenue or the Forest Department, or is not under the control of the Military, Postal, Telegraph or any other purely Imperial Department. Nazúl thus embraces all immovable Government property managed by the District Officer or by any provincial department, or of which the management has been made over to a local body.* The Lucknow nazúl, unlike that of other districts, is under the control of the Commissioner and is managed by a special deputy collector. The nazúl income in Lucknow is derived from properties situate in the city and the suburbs. The few remaining properties of this description in the district have been transferred either to the Board of Revenue or to the District Board. An exception to this is a portion of the old canal of King Ghazi-ud-din Haidar, which is in the charge of the Commissioner for purposes of administrative convenience. The nazúl markets in the city and suburbs have lately been transferred to the control of the municipal board. Originally the very extensive nazúl properties of Lucknow were managed by the Local Agency Committee, referred to in the account of the municipality. This committee remained in existence, so far as nazúl was concerned, till 1884, when the department was placed under the Deputy Commissioner, with the municipal secretary as nazúl secretary. There is but a meagre record of the state of things in early times; but it appears that there was for some years little distinction made between nazúl and municipal property, the whole being managed together by the old municipal committee. In 1893 a separate nazúl secretary was appointed; but two years later the department was placed under the Commissioner of Lucknow and a deputy collector posted as nazúl officer and the office of secretary abolished.

Properties.

Of the nazúl properties, some are maintained by the Public Works Department and the rest by the Nazúl Department itself. Under the former head the most important are Government

* For the account of Nazúl and Wasíka I am indebted to Bábu Sanwal Das Deputy Collector and Wasíka Officer, Lucknow.

House, the Dar-us-shafa, the district cutcherries, the civil courts, the Commissioner's office or the Imambara of Ghulam Husain Khan, the Provincial Museum, the Board's Office, known as the Generalwali Kothi, the post-office, the Kothi Indrasen, used as the offices of the Executive Engineer and the Inspector of Schools, the two Chhatar Manzils, the Farhat Bakhsh, the Imambara Anis-ud-daula, in which are located the tahsíl and patwári schools, the Union Club in the Chaupar Astabal or Lawrence Terrace, the house and gateway in the Sikandra Bagh, the Sher Darwaza or Neill Gateway, and the Alambagh. Under the management of the Nazúl Department itself are the Nur Bakhsh and Kankar Kothis, occupied by the Deputy Commissioner and City Magistrate, the houses of the Judicial Commissioner and the Judge of Lucknow, the bungalow and báradari in the Wingfield Park, the Nazúl and Wasíka offices in the Mubarak Mahal in the Machchi Bhawan, and the tombs of Nasir-ud-din Haidar and Janab Alia. Besides these, there are the Sarai Agha Mír, which is farmed out annually, and the shops in the Akbari Darwaza in the Chauk and in the Gol Darwaza Chauk, which are let out to tenants. The department also has charge of the Wingfield Park, the Victoria Park lately transferred from the Husainabad Trust, and the gardens of Government House, the Dar-us-shafa and the Residency. The properties were formerly even more extensive, as a large portion was disposed of from time to time. After annexation, nazúl comprised all the property of the late government, all that was known as nazúl prior to annexation, the property confiscated after the mutiny, and the war-tax houses, which were taken in payment of the penal tax imposed on the inhabitants of Lucknow. In the year 1902-1903 the income amounted to Rs. 42,000, of which Rs. 31,200 were derived from the rents of houses, shops, building sites and cultivated areas, and Rs. 6,100 from the produce of gardens and groves. The remainder was obtained from the sale of houses and land and miscellaneous items. The expenditure consisted chiefly of the upkeep of the gardens, repairs to buildings, land revenue, contributions to local institutions and the cost of administration.

Wasíka. Closely connected with nazúl is the Wasíka Department. This also is under the control of the Commissioner of Lucknow, assisted by the same special deputy collector who was first appointed in 1895, thereby relieving the City Magistrate of the duties that formerly fell to him in this connection. Wasíkas are political pensions of various descriptions, paid to persons who are entitled to them in the following ways. In the first place, the Bahu Begam, wife of Shuja-ud-daula, delivered to the British Government a sum of money with the intent that the interest accruing thereon should be applied by the British Government to the payment of certain pensions to her relations and dependents, in accordance with the terms of a deed of deposit executed by her in 1813. These pensions are known as *amanat* wasíkas. Secondly, in 1813 the British Government, in lieu of the above deposit, also guaranteed the payment of certain pensions, known as the *zamanat* wasíkas. Thirdly, in the years 1814, 1825 and 1838, loans, known as the first, third and sixth Oudh loans respectively, were made by the rulers of Oudh to the Honourable East India Company, with the intent that the interest on such loans should be applied by the said Government to the payment of certain pensions, known as the loan wasíkas or wasíkas under the first, third and sixth Oudh loans respectively. Lastly, there are three *mahal* wasíkas, called wasíkas under Mahals Mirza Ali Khan, Salarjang and Qasim Ali Khan. Nawab Mirza Ali Khan and Nawab Salarjang were brothers of the Bahu Begam, and Mirza Qasim Ali Khan was the son of Salarjang. The Begam made provision for the families of these persons in a separate statement annexed to her deed of deposit. When, in 1814, the Company contracted the first Oudh loan, they arranged with the Oudh Government to pay part of the interest to the families of these persons in lieu of the allowances then paid by the Oudh government. It is not known when these three wasíkas were taken out of the first Oudh loan, but it is supposed that they were separate from the beginning and paid along with the *amanat* wasíkas. In 1826 the Government of India directed that the wasíkas of the families of Salarjang and Mirza Ali Khan should be paid apart from the *amanat* and first Oudh

loan wasíkas. Qasim Ali Khan's Mahal was separated later; the date is not accurately known, but it was certainly before 1842.* These wasíkas are for the most part hereditary. When, however, the line of the original grantee becomes extinct they lapse to Government, except in the case of the third Oudh loan. They become liable to commutation on payment of 20 years' purchase when the amount sinks to a certain fixed sum. The wasíkadárs chiefly reside in Lucknow; the others live in Fyzabad, where the Bahu Begam dwelt and where the early Nawab Wazirs held their seat of government. They are paid monthly through the wasíka office both in Lucknow and Fyzabad. At the present time the pensions amount to about Rs. 68,000 per mensem.

The Husainabad Endowment is separately managed by trustees under the control of the Commissioner, according to the provisions of Act XV of 1878. It was founded by King Muhammad Ali Shah, who built Husainabad and left a sum of thirty-six lakhs of rupees in endowment. The trust includes the Husainabad Imambara, the Imambara of Asaf-ud-daula and the tomb of Saadat Ali Khan. The Jami Masjid was added to the trust in 1901; this was begun by the king and completed by Malika Jahan, his widow, and maintained by her heirs. It is now managed by a board of three trustees. The Victoria Park was made by the trust, but later transferred to the nazúl department. The money is devoted to the upkeep of the buildings and to various charitable and other purposes. These comprise the Husainabad high school, the Arabic school, and two free branch primary schools in Aminabad and Sarai Mali Khan, which were opened in 1902; the Raís Manzil, which affords a home to over one hundred distressed families of good position; the Husainabad and Chaupatia dispensaries; the payment of pensions to a few wasíkadárs and a large number of charity pensioners; and the observance of the Muharram and other Musalman festivals. In addition to this, the trust annually furnishes the expenses of a number of pilgrims to Karbala and Khorasan, the money for this purpose

Husainabad.

* For full particulars see Aitchison's Treaties, Engagements and Sanads, third edition, Vol. II, pp. 120—149.

being derived from the interest on a sum of three lakhs made over in 1841 by Muhammad Ali Shah. The total income is derived from the interest on the original endowment, the rents of shops and lands, the former numbering over 300, and offerings made at the tombs. It amounts to over Rs. 1,50,000 annually.

Cattle pounds.

There are thirteen Government cattle pounds in the district which bring in a considerable sum annually. Of these, ten are managed by the District Board, and the remaining three—at Ganeshganj, Daulatganj and Hasanganj—are under municipal control. Outside the city there are in the Lucknow tahsíl pounds at Bijnaur, Banthara and Kakori. In Malihabad they are located at the tahsíl headquarters and at Rahimabad, Itaunja and Bakhshi-ka-Talab. In the southern tahsíl there are pounds attached to the police-stations of Mohanlalganj and Goshainganj, and a third is maintained at Nagram.

CHAPTER V.

HISTORY.

Ancie histor

THE district is not rich in ancient sites and most of the mounds which exist are attributed to the Bhars and Pasis; such are the old sites, for example, at Bijnaur, Mahona and the neighbouring villages, and many similar mounds in the Mohanlalganj tahsíl. It has been tentatively suggested that Mohanlalganj is the place called by Hiuen Thsiang in the seventh century Kia-shi-pu-lo (Káshapur or Káshipura), and that Mahona may possibly be the Pi-so-kia or Vishákha of the same author.* These suggestions are, however, not universally accepted.† Lucknow itself is said to be on the site of a city founded by Lakshman, brother of Ram Chandra of Ajodhya, and called from the founder Lakshmanavati. The high ground situated within the Machchi Bhawan fort is still known as the Lakshman Tila. The story goes that even at that date it was a place of reputed sanctity; for on the summit of the mound was an orifice in the ground into which the Hindus threw flowers and water, for they said it led down to the Sesnág, or thousand-headed snake, who supports the world on its head. A second trace of snake worship is to be found in the story of Nigohan given in the article on the place. Possibly, too, it is in some way connected with the name of Nagram, an ancient site in pargana Mohanlalganj. Other legends centre round the old mounds in Mahona. The village of Rukhara is said to take its name from Rukha, the daughter of Banasur. She it was who fell in love with and abducted Anrud, the grandson of Sri Krishna. Kubhan, the founder of Kumhrawan, was one of his ministers, and it was his daughter, Chetori Lekha, who drew the likeness

* V. A. Smith in J. R. A. S., 1898, pp. 523—525.

† Major Vost (J. R. A. S., 1903, p. 583) identifies Jhúsi in Allahabad with Kia-shi-pu-lo. See also District Gazetteers of Sultánpur, Partábgarh and Allahabad.

of the hero that Rukha had seen in her dreams. Kesri Daiyath was another of his lieutenants, and he founded Kesarmau close to Mahona. Sri Krishna aided by Arjun Pandava came with an army to recover his grandson, and Arjun built Arjunpur in the same pargana. Again, we hear of the Pandavas as having visited Nigohan and destroying there the old cult of the serpent.

The Bhars.

Tradition holds the field for a long time to come. The common story is that after the fall of the Surajbansi dynasty of Ajodhya the country relapsed into a wilderness in which lived none but devotees and anchorites, who passed their time in prayer and meditation. To such persons is ascribed foundation of many of the towns, as for instance Mandiaon, originally inhabited by Mandal Rikh, and Juggaur, attributed to Jagdeo Jogi; they are said to have received the land in jagir from Janamejaya, the son of Raja Parikshit and the grandson of Yudisthira. Be that as it may, the abandonment of the country left it open to the sway of the low caste tribes of aborigines. Whereas, however, we find that in the east of Oudh these people are universally described as Bhars, we have traditions in Lucknow of several similar tribes as well. Thus in the north and west, as in Hardoi and Lucknow, the ancient rulers are said to have been Arakhs and Pasis, while the legends of the people assign the Mohanlalganj tahsīl alone to the Bhars. In Mahona the primitive proprietors are described as Kurmis and Muraos, and they are said there to have held many strong forts. All these people appear to have been very much alike: they were all notoriously addicted to drink, and there is hardly a story told of the capture of any fort but that it was effected by plying the occupants with wine. It would seem that they held the country in small principalities: for there are stories of Bhar Rajas of Nagram; a Pasi chieftain of Bijnaur, which takes its name from Raja Bijli, who owned twelve forts in the pargana; a Bhar or Pasi prince of Kakorgarh, the old name of Kakori; the Pasis of Malihabad; the Kurmi chieftains of Raipur and Kathwara, and the Muraos of Mahona.

The kingdom of Kanauj.

These tribes seem to have been practically independent, and to have owned the sway of none. Local tradition indeed

states that there was a great Bhar dynasty at Bahraich which exercised suzerainty over them all, and that this was founded in 918 by one Tilok Chand who defeated Vikramapala of Dehli and held all Oudh. This dynasty lasted till 1093, when Rani Bhim Devi, the widow of Gobind Chand, bequeathed the kingdom to her Guru, Har Gobind, whose successors held it for fourteen generations.* According to the story, too, the kings of Kanauj made great efforts to wrest the country from the Bhars. The tale goes that Jai Chandra sent Alha and Udal, the Banáphar heroes, to attack Raja Bijli in his fort at Nathawan; that thence they went to Sarsawan near Amethi, and afterwards to Dewa. They entrenched a camp first under the Lakshman Tila, and next in Paharnagar Tikuria in Mohanlalganj, near which is a large well said to have been built by them. From this place to Sarsawan stretches the Lohganjar or plain of blood, and many legends of ancient battles are connected with the name. But Alha and Udal effected nothing.

Saiyid Salar.

Next we come in 1030 A.D. to the crescentade of Saiyid Salar Masaud, the youthful warrior saint who was sent by his uncle, Mahmud of Ghazni, to bring to submission the pagans of Oudh. This story in the case of Lucknow is almost more legendary than elsewhere, but several places in the district are connected with his name. Saiyid Salar seems to have made incursions into the district from his headquarters at Satrikh in Bara Banki. We find tombs in many of the older towns ascribed to his officers and men. Thus in Lucknow there is one in the Sohbatia Bagh; another, known as the Naugaza Pir, lies at Mandiaon; in Nagram and Amethi are several tombs, and in both places it is said that the invaders settled and remained till the arrival of other invading armies of Musalmans. Tradition also states that his route lay through Malihabad, where he drove out Kans, the ruler of Kasmandi; that thence he went to Bijnaur, but the tombs there appear to belong to a later period. There is a curious, but widely-spread, belief that the invader converted many of the inhabitants of the Malihabad pargana, and that they were known as Jhojhas:

* Settlement Report, Appendix II, p. xxiii.

there are many old sites in the pargana, such as those at Antgarhi, Mal, Para and Dilawarnagar, which are universally ascribed to the Jhojhas, although they do not differ in any way from the ordinary Bhar mounds.

The Rajput invasion.

Soon after the disappearance of Salar Masaud and the upheaval of the old order of things in the west of India, the Rajput tribes came pouring into Oudh and displaced the aboriginal rulers with whom no doubt they frequently became amalgamated. They came in detached bodies and at various dates, some of the latest arrivals actually conducting their invasions under the auspices of the Dehli kings. In a short time they made themselves masters of the entire country. It is impossible to locate the coming of the clans in chronological order; but among the earliest arrivals seem to have been the Bais of Baiswara, who seized the south of Bijnaur and appear to have established a sort of suzerainty over Nigohan and Sissaindi, for we are told that the Gautams, who certainly held these parganas at an early date, owed their position to the protection of the Bais. The power of the latter grew largely in the days of Raja Sathna, who seized Kakori, where he was besieged and killed by the Musalman forces of Jaunpur. His son, who escaped, was the great Tilok Chand. The Gautams made Sissaindi their headquarters, and colonized twenty-two villages. About the year 1400 the Panwars came to Mahona under Deo Rudh Rai from Dharanagar in Malwa and drove out the Kurmis and Muraos from the north and centre of the pargana. With them, the story goes, came the Solankhis, who colonized tappa Jindaur in the south-west of Malihabad. About the same time came the Chauhans from Mainpuri and drove out the Kurmis from Kathwara and Magat in the south of Mahona and also founded the Bhauli estates. The same date is assigned to the Chamar Gaurs, afterwards known as Amethias, who came from the north-west under Raipal Singh and settled in Amethi and Nagram of Mohanlalganj. In 1450, or thereabouts, another colony of Chauhans invaded Bijnaur under their leader, Binaik Baba, and settled in Amosi and thence, after driving out the Bhars, spread themselves over the north and centre of the pargana. About 1470 a tribe of Gautams came from Argal and settled in Datli

of Malihabad, after dispossessing the Arakhs, gradually gaining for themselves twelve villages. No dates are given for the coming of the other clans to this pargana; the first seem to have been the Gaharwars of Mál who migrated here from Manda-Bijaipur near Benares and drove out the Jhojhas. The Bais estates of tappa Daklawal in the north-east is said to have been founded by Ram Chandra, a grandson of Tilok Chand. The last arrivals were the Janwars, who are supposed to be descended from two cadets of the Ikauna house of Bahraich, who settled about 1600 in Mau of Mohanlalganj, under the protection of the Sheikhs. Thence they spread to Khujauli and colonized in all twenty-two villages. An offshoot of these are the Janwars of Jabrauli in Nigohan, while other Janwar estates are those of Kharawan and Kathauli Rao in Malihabad. The history of all these clans will be found in the pargana articles and in the notices of the various villages which they made their head-quarters.

Musalman i[nva]sions.

In the meantime the Musalmans had been no less active. Excluding the somewhat mythical raid of Saiyid Salar, the first invasion was that of Muhammad Bakhtiyar Khilji during the time of Muhammad bin Sam in 1202. This man undoubtedly passed through Oudh on his way to take up the governorship of Bengal and may have founded the town of Bakhtiyarnagar near Malihabad. It is possible that he left some Pathans there; but though they may have resisted any attack made upon themselves, as in the case of the Bais under Raja Sathna of Kakori, they never ventured out into the surrounding country to colonize it. Probably the earliest Musalman colonies do not date from much before the middle of the thirteenth century. Among the first arrivals were the Sheikhs of Kasmandi Kalan, although they are commonly said to be no more than converted Hindus. The Saiyids of Jalalpur in Hardoi state that their ancestors drove out the Arakhs from Sandila in the days of Ala-ud-din Masaud (1241) and thence pursued them to Kakori and Lucknow, but this is a mere tradition. The Qidwai Sheikhs of Juggaur settled in pargana Lucknow at a very early date—said to be 1200 A.D.—and colonized 52 villages on the north side of the Gumti; they apparently came from the old

headquarters of Satrikh. The middle of the thirteenth century is the date assigned to the coming of the Bijnaur Musalmans under Qazi Adam, from whom descended the great Sheikh family of Lucknow; they appear to have had a hard struggle with the former proprietors, if we may judge from the numerous old tombs in the neighbourhood of the town. The Sheikhs of Salempur are said to have come about the close of the fifteenth century, under Sheikh Abul Hasan, and to have ejected the Amethias and become masters of the whole pargana—a claim that was generally recognised: the process of conquest was slow, for the Rajputs appear to have held Nagram till about 1600. The Gauria family, too, came to Mohanlalganj during the days of Babar. It was not till 1656, in the days of Shah Jahan, that Diler Khan settled the family of Amnazai Pathans in Bakhtiyarnagar and Garhi Sanjar Khan. Even later came the Bazid Khel Pathans of Bari Garhi and the Qandaharis of Khalispur, the latter not coming till 1753, in the days of Shuja-ud-daula. During the same reign came Faqir Muhammad Khan, an Afridi of Rohilkhand, who founded the estates of Kasmandi Khurd and Sahlamau. No further reference to these families is here necessary, for they have been dealt with either in the account of the taluqdars or in the articles of the towns and villages in which they reside, while the part they played in the general history of the district is generally unimportant. They all confined their attentions to their own estates and to those of their neighbours, and the internal history of the district is merely one of petty inter-tribal conflicts.

Sheikhs of Lucknow.

In Lucknow itself there was in early times a small colony of Brahmans and Kayasths, who dwelt on and around the Lakshman Tila. They were supplanted by the Sheikhs, who came from Bijnaur, and later on by a family of Pathans, who became known as the Pathans of Ramnagar. The latter claimed the zamíndári up to the spot subsequently marked by the Gol Darwaza gate. To the east of this ruled the Sheikhs, called Nimbahras from the nim trees that surrounded their quarters; these extended from the Machchi Bhawan to the Residency, but were entirely demolished after the mutiny. The Sheikhs obtained a high position and subsequently supplied more

than one member to the list of Subahdárs of Oudh. One of their first proceedings was to build a fort, which soon became renowned for its strength; it occupied the site of the later Machchi Bhawan, and the story goes that the architect was a Hindu, named Likhna, whence the place was called Qila Likhna. As the Sheikhs prospered and increased, a town grew up around them, and the name Lakhnau took the place of the old Lakshmanpur. The date of the change was unknown, but the new appellation was certainly current prior to the days of Akbar.

Early government.

Lucknow, from the earliest days of the Musalman rule, formed part of the subah of Oudh. The capital was ordinarily Ajodhya, but occasionally was located at Lucknow, when any inhabitant of that place was made Subahdár. The historical references to Lucknow during this period up to the days of Akbar are few. In 1478 we hear that the government of Lucknow was joined with that of Kálpi and given by Bahlol Lodi to his grandson, Azam Humayun, the son of Bayazid Khan.* Prior to this it appears that Lucknow was held by the kings of Jaunpur, for we hear that in 1440 Muhammad Shah sent a force against the Bais Rája of Kakori, who had carried his depredations into the very heart of Lucknow. In 1506 Lucknow was held by Ahmad Khan, the son of Mubarak Khan Lodi. He was deposed by Sikandar Lodi, and Sur Khan, his brother, was placed in charge.† In 1526 Lucknow was occupied by Prince Humayun, but he shortly afterwards abandoned it and the place was retaken by his father, Babar, in 1528. The Suri King, Sher Shah, held Lucknow and established a mint for copper coins here. The year 1478 is given as the date of the death of Shah Mina, the great saint of Lucknow. His original name was Shaikh Muhammad and he was the son of Shaikh Qutub, whose tomb is still standing in Lucknow. In 1396 a celebrated saint, named Shaikh Qiyam-ud-din Haji, arrived in Lucknow and took up his abode there; Shaikh Muhammad became his disciple, receiving the title of Shah Mina from him, and at his death succeeded him. He gave his name to the muhalla known as Minanagar, an appellation that was at one time applied to the whole of Lucknow.

* Elliot, IV., p. 286. | † Elliot, V., p. 102.

Akbar. From the accession of Akbar, Lucknow rose greatly in importance, as the Emperor seems to have had a great liking for the place. The copper mint was maintained, and Akbar built several muhallas to the south of the Chauk. In his reign the Brahmans still formed one of the principal sections of the inhabitants, and the monarch wishing to do them an honour caused the Bajpei sacrifice to be performed, and gave them a lakh of rupees; from that time they became known as the Bajpei Brahmans of Lucknow, but the muhalla to which they gave their name has been demolished. That Lucknow was already a wealthy and flourishing town is shown by a story told by the Sheikhs, that when, in 1540, the Emperor Humayun went down to Jaunpur to fight Sher Shah, he retreated after his defeat to Lucknow and there stopped for four hours; during that time the Sheikhs collected for him Rs. 10,000 in cash and fifty horse—a fact which says much for the resources of the place.

One of the earliest governors of Lucknow in the reign of Akbar was Husain Khan Tukriya, who was transferred to Kheri on account of his irregular behaviour in 1569.* In the same year he was succeeded by Mahdi Qasim Khan, a mansabdár of 4,000, on whom the Emperor bestowed Lucknow as *tuyul*. He does not, however, seem to have remained here long, for in 1572 Lucknow was given to Iskandar Khan, a retired governor of Oudh, who died in the following year. It then passed into the hands of Khwaja Amin-ud-din Mahmud Khwaja Jahan, who was Wazir-i-Mustakil of all Hindustan; he died at Lucknow in 1574. Mirza Salim, afterwards known as the Emperor Jahangir, visited Lucknow during Akbar's reign and founded Mirza Mandi, part of which lies to the west of the site of the Machchi Bhawan. Towards the end of the reign Jawahir Khan was subahdár of Oudh; his naib, Qasim Mahmud of Bilgram, built Mahmudnagar and Shahganj to the right and left of the Chauk, and the Akbari Darwaza at the southern end.

Akbar's mahals. The district of Lucknow in the time of Akbar formed part of the Sarkar of the same name in the Subah of Oudh. The names and areas of these mahals correspond fairly closely with the parganas of the present day. The present pargana of

* Ain-i-Akbari, I., p. 373.

Lucknow was known as Haveli Lakhnau, and was owned by Sheikhzadas, Brahmans and Kayasths. It had a cultivated area of 91,722 *bíghas* and paid a revenue of 17,46,771 *dams*; the military force consisted of 200 horse and 3,000 foot. The Mahona pargana then consisted of two mahals known as Mahona and Mandiaon. They were held, as now, by Rajputs, the former having an area of 50,895 *bíghas* of cultivation, assessed at 9,77,860 *dams*, and the latter containing 49,422 *bíghas*, paying a revenue of 11,36,613 *dams*. The military force of Mahona was fifty horse and 2,000 foot, and that of Mandiaon thirty horse and 500 foot. The mahal of Malihabad corresponded closely with the present pargana of the same name. There was a fort of brick at headquarters, while the garrison consisted of thirty horse and 2,000 foot. The proprietors are said to have been Bais, who paid a revenue of 44,79,250 *dams* on a cultivated area of 1,69,269 *bíghas*. Kakori also possessed a brick fort, and the military force comprised thirty horse and 500 foot; the area was given as 30,574 *bíghas* and the revenue as 11,34,432 *dams*. The zamíndárs are curiously described as Bisen Rajputs. Bijnaur was the same as to-day: it was held by Chauhans, who paid a revenue of 25,05,047 *dams* on 80,581 *bíghas* of cultivation; the garrison consisted of thirty horse and 1,000 foot. The present pargana of Sissaindi was known by the same name in Akbar's time and comprised both the latter parganas of Nigohan and Sissaindi; it was held by Rajputs, who contributed 1,000 infantry, and paid a revenue of 3,92,313 *dams* on a cultivated area of 7,852 *bíghas*. The modern Mohanlalganj pargana was then known as Amethi from the principal town which had a fort of burnt brick. The proprietors were the Ansari Sheikhs, who furnished no less than twenty elephants, 300 horse and 2,000 foot. The cultivated area was 1,17,381 *bíghas*, and the revenue 30,76,480 *dams*. From these figures it appears that the total revenue of the district was Rs. 3,86,220, which gave an average incidence of Re. 1·08 per acre. If we consider the vastly greater value of the rupee at that time and the cheapness of grain, it will be seen that Akbar's assessment was infinitely more severe than that imposed at the present day.

The later Mughals.

From the death of Akbar to the formation of the separate principality of Oudh, we hear but little of Lucknow. During the reign of Jahangir, the traveller, DeLaet, called the place a "magnum emporium," and no doubt it was already a thriving city. In that reign Sheikh Abd-ur-Rahim, one of the Sheikhzadas of Lucknow, rose to prominence and obtained the command of 700; he died at Lucknow and was buried there.* We hear nothing of the rulers of Lucknow in the time of Jahangir, the next Subahdár that is mentioned being Sultan Ali Shah Quli Khan, who flourished in the days of Shah Jahan; he had two sons, Mirza Fazil and Mansur, who built Fazilnagar and Mansurnagar in the same line as the Chauk, but further south. Ashraf Ali Khan, a Risaldár, during the same reign built Ashrafabad on the south-east side of the Chauk, and his brother built Musharrafabad or Naubasta, a continuation of it, to the south. Pir Khan, another Risaldár, built Garhi Pir Khan, which lies to the west of the city. Saiyid Nizam Murtaza Khan, son of the famous Sadr Jahan of Pihani, was made Faujdar of Lucknow by Shah Jahan and was pensioned off in the 24th year of his reign.† Aurangzeb visited Lucknow on his return from Ajodhya and built a mosque over the old Hindu shrine on Lakshman Tila. In the days of Muhammad Shah, Girdha Naga was Subahdár of Oudh; he was a nephew of Chhabile Ram, governor of Allahabad, and after his uncle's death raised a rebellion and attempted to hold Allahabad for himself; he failed, but submitted in time and was appointed to Oudh. His wife built the muhalla of Rani Katra on the east of Daulatganj.

Saadat Khan.

It would be out of place in a volume of this nature to attempt a detailed history of the rulers of Oudh who made their headquarters at Lucknow; we are only concerned here with the internal history of the city and district of Lucknow, and consequently we may set aside all those matters which more properly belong to the history of Oudh and the British Empire in India. The kingdom of Oudh was founded by Saadat Khan, who died as Wazir of the Dehli Empire after

* Ain-i-Akbari, I., p. 470. | † Ain-i-Akbari, I., p. 469.

having received the province of Oudh as his special charge. Saadat Khan, a Persian merchant from Naishapur, rose to high power and influence at Dehli, having greatly aided the Emperor Muhammad Shah to free himself from the thraldom of the Saiyid brothers of Barha. He was honoured with the title of Burhan-ul-Mulk, and in 1720 after the defeat of his old patron, Abdullah Khan, he received the title of Bahadur Jang and the governorship of Agra. In 1732 he was made Governor of Oudh, and from this dates the Oudh dynasty. His chief work was done at Dehli, where he joined Nadir Shah and became Wazir-ul-Mumalik in 1739. He died of poison in the same year. He was one of the greatest warriors of his day. Even in his old age the powers of his arm equalled his military skill; his Hindu foes recorded with awe how he slew in single combat Bhagwant Singh, the Khichi of Fatehpur, and how his troops, when almost beaten, rushed again to the combat, where the long white beard of the old chief was seen in the thick of the battle. He had very little to do with Lucknow as he lived for some time at Ajodhya, where he built a fort. At the same time there is no doubt that he also resided at Lucknow. When he arrived there he found his authority contested by the Sheikhs. This family had now for a long time been celebrated, and their power had been established by several governors selected from their members. It is said that they opposed Saadat Khan's entry at the Akbari Darwaza, and that he had to pitch his camp outside the city, but he took the gate by the time-honoured stratagem of a banquet, at which he left the Sheikhs carousing and entered the city. This was the last of the Sheikhs. They had a drawn sword pendent in their gateway, the Sheikhan Darwaza, to which they made all new-comers bow in token of their supremacy, and this was pulled down by the new governor. Saadat Khan then hired the Sheikh palaces in the fort, known as the Panch Mahala and the Mubarak Mahal, and paid a monthly rent for them. He built in the city the Katras of Saiyid Husain Khan and Abu Turab Khan and the Bagh Maha Narain in the Chauk; the Katras of Khudayar Khan and Bizan Beg Khan in Saadatganj; the Katra Muhammad Ali Khan and the Sarai Mali Khan in Daulatganj; and Ismailganj, since demolished, to the east of the fort.

Safdar Jang.

Saadat Khan was succeeded by his nephew and son-in-law, Abul Mansur Khan, better known as Safdar Jang. He was continued in the office of Subahdár of Oudh, but he lived chiefly at Dehli, where in 1747 he received the title of Wazir. It was not till shortly before his death in 1754 that he came to reside permanently in Oudh. Moreover, in his days Lucknow could hardly be called the capital. He founded Fyzabad, and made it his residence and his military headquarters. In Lucknow he continued to keep the Sheikh palaces, and though he gave a written agreement to the owners to pay rent, he never paid it, but took the buildings for his own, giving the evicted Sheikhs in exchange 700 acres of land in Dugaon. He then rebuilt the old stronghold, which was thenceforward known as the Machchi Bhawan. To the south of the city he built the fort of Jalalabad to overawe the refractory Bais of Baiswara. His minister, Newal Rai, began the construction of the stone bridge over the Gumti, but never lived to complete it. Safdar Jang died of fever in 1754, and his remains were taken to Dehli for interment.

Shuja-ud-daula.

He was succeeded by his son, Shuja-ud-daula. The history of this prince does not concern Lucknow, for he dwelt at Fyzabad for the greater part of his reign. It appears, however, that towards the end he changed his residence to Lucknow as being more central. He died in 1775 at Fyzabad, where he was buried. Lucknow received no additions during his rule.

Asaf-ud-daula.

With the accession of his son, Asaf-ud-daula, a new era began for Lucknow. The Nawab Wazir at once transferred the seat of government from Fyzabad to Lucknow, which dates from this period its existence as a city and its rank as the capital of Oudh. During this reign very great extensions were made: all the central parts of the city were built and fifty-two villages are said to have been taken up. His extravagance and munificence became proverbial, and even to this day the Bania on opening his shop in the morning is wont to repeat the distich—

"Jisko na de Maula, Tisko de Asaf-ud-daula."

The buildings and gardens of this ruler in Lucknow are almost numberless. The chief are the Daulat Khana along the banks of the river to the west of the fort, which contains his palace,

the Asafi Kothi; the great Imambara in the Machchi Bhawan and the Rumi Darwaza; the Residency, completed in 1780; the Bibiapur palace; the countryhouse at Chinhat, since demolished, and the garden pavilions at Aishbagh, Charbagh, as well as the Yahiaganj and the stables annexed. In the city he built Wazirganj, Amaniganj, Fatehganj, Rakabganj, Daulatganj, Begamganj and the Nakkhas. In his time, too, were built the Ahata Khansaman, the work of the Nawab's chamberlain, Tikaitganj and the Bazár Tikait Rai, by the minister of that name; Tirmaniganj, Tikri, the Chhaoni Hasan-ud-din Khan, the Hasanganj Baoli, Bhawaniganj, Balakganj, the Kashmiri muhalla, Niwazganj, Tahsinganj, Khudaganj and Aliganj, both built by the mother of the Nawab, Ambarganj, the Top Darwaza and Khayaliganj. The Jhaulal bazár in Wazirganj was founded by the Kayasth finance minister, Maharaja Jhaulal; and Hasanganj on the north side of the river by Hasan Raza Khan. During this reign came General Claude Martin to Lucknow, and attached himself to the court, where he soon obtained complete influence over the Nawab Wazir and became to all intents and purposes Prime Minister. He succeeded in amassing an immense fortune and died in 1800. He built the Martiniere, in which he was buried, and the present Government House, which was known as his powder magazine.

State of Luckno[w]

The splendour of the Lucknow court during the reign of Asaf-ud-daula far exceeded anything known then or since. The province was then at its utmost magnitude. Unlike his father, who was an ambitious soldier, this Nawab devoted all the wealth of the state to gratify his personal taste, and to the accumulation of all the materials of oriental pomp. No court in India could rival him; his only ambition apparently was to discover how many elephants the Nizam or Tippu Sultan possessed, how valuable were their diamonds, and to surpass them. This vast accumulation of wealth was effected by the most crushing taxation. Oudh was plundered and desolate. Lucknow itself was a strange medley of wealth and poverty. Tennant in 1799 writes:* "I yesterday went to view this capital, which is said to contain half a million of souls. Happening to enter the town

* Tennant's Indian Recreations, Vol. II., p. 404.

at the west end which contains the poor mechanics and labourers of every sort, I never witnessed so many varied forms of wretchedness, filth and vice. The street which leads to the palace is upwards of five miles long, more than one-half of which you wade through mire and filth. During the lapse of time the streets sink from clearing or by the blowing away of dust while dry, so that they are fallen in the middle to the depth of ten or twelve feet, and are so narrow that two hackeries cannot pass; nor, indeed, any carriage, however small. My palanquin was frequently stopped by the small asses which were passing along loaded with bricks. The concourse of a great number of people perhaps does not anywhere improve their morals; vice and proverty are the only qualities that this people uniformly display. Some saunter, others lie down in a kind of dubious state between existence and annihilation; others still are intoxicating themselves with the hookah; a few only labour at their professions. The show of rich shops and merchandize is remarkably small, though it supplies the luxury of the court, or rather the palace; for here there is little affluence beyond the narrow circle of the prince's family." Various other notices of Lucknow may be referred to; but the writers were apparently so dazzled by the splendours of the court that they forgot to note the condition of the people.

Wazir Ali. Asaf-ud-daula became in time utterly debauched and demoralized and totally neglectful of State affairs, which went from bad to worse. He died on the 21st of September, 1797, and was buried in his own magnificent Imambara. He was succeeded by his reputed son, Wazir Ali, who reigned for four months, and was then deposed by Sir John Shore, the Governor-General, and sent to Benares. It was proved that he was illegitimate, and consequently Saadat Ali Khan, the half-brother of the late ruler, was instated in his place.

Saadat Ali Khan. Saadat Ali Khan was summoned from Benares and reached Lucknow in 1798, stopping at the Bibiapur palace, where Lord Teignmouth held a great darbar and thence led him in procession to the city. He earned himself during his reign of 16 years the character of the best administrator and most sagacious ruler that Oudh had ever seen. He was parsimonious in his habits

and the contrast between him and his lavish brother gained him the name of miser; but the fine works he executed and the steadiness with which he carried out his purpose of embellishing the eastern part of the city prove that he was ready to spend largely when occasion required. Almost all the principal buildings between the Qaisarbagh and the Dilkusha were constructed by him. He dwelt in the Farhat Bakhsh, which he bought from General Martin, and built the Bailey guard, so called from the name of the resident, the Terhi Kothi, Lal Baradari, Dilaram and the Dilkusha palace. His other works included the rebuilding of the Hayat Bakhsh, now used as Government House, the construction of the Nur Bakhsh, Begam's Kothi, Kankarwali Kothi, Dar-ush-Shafa, the Khurshed Manzil, the Chaupar stables, now the Union Club, and the Sikandra Bagh. Besides these he built Saadatganj in the west of the city, while during his reign the other markets of Rakabganj, Jangliganj and Maqbulganj were built in the Ganeshganj thana; Golaganj and Maulviganj in Wazirganj; and the Rustogi Muhalla in the Chauk. Saadat Ali Khan was, on the whole, a good and just ruler; he had been brought up in the society of British officers, and had been well trained to habits of business. He never remitted his vigilance over the administration, and in this way, and by a judicious selection of ministers, he secured the prosperity of his dominions, which enjoyed almost uninterrupted tranquillity. He was the first to establish a reserve treasury in 1801, and on his death he left fourteen crores of rupees. He was poisoned on the night of the 11th of July, 1814, and was buried in the larger of the two tombs on the north-east side of the Canning College, the other being the resting-place of his wife, Khurshedzadi.

Ghazi-ud-din Haidar.

The seventh and last Nawab Wazir was his son, Ghazi-ud-din Haidar, who received the title of King from the Marquis of Hastings, who visited Lucknow in 1819. He is said to have been an enlightened and popular man, and his career would undoubtedly have been more successful had he not been surrounded by a body of fraudulent men, chief among whom was his minister, Agha Mír. Bishop Heber, who visited Lucknow during his reign, describes his court as the most polished and splendid in India. He lived in the Farhat Bakhsh. Besides

the magnificent tombs of his father, he built the Moti Mahal, the Mubarak Manzil, the Shah Manzil, the Qadam Rasul and the Wilayati Bagh. On the north side of the river he founded Badshahganj, in honour of the dignity bestowed on him by the British Government. He also began the useless canal known by his name, and built the Shah Najaf, in which he was buried. During his reign Mehdiganj in the Saadatganj thana was built, as also the Deorhi Agha Mír, the work of the minister of that name. The same man also built the Sarai Agha Mír, and the Karbala near the Wingfield Park, which is now used as the Scottish Masons' Lodge.

Nasir-ud-din Haidar.

King Nasir-ud-din Haidar succeeded his father, who died a natural death on the 20th of October 1827. He reigned for ten uneventful years, and died of poison on the night of the 7th of July, 1837. He was totally given to pleasure, and the description of him in "the Private Life of an Eastern King" is probably not exaggerated. His public works were of an unimportant nature. He built the Tarawali Kothi or observatory, which he equipped with excellent instruments and placed in the charge of Colonel Wilcox, and the great Karbala in Iradatnagar, in which he was buried. He founded Ganeshganj and Chandganj, the latter lying to the north of the river. His minister, Roshan-ud-daula, built the house called after his name and now used as the cutcherry.

Muhammad Ali Shah.

He was succeeded by his uncle, Muhammad Ali Shah, the brother of Saadat Ali Khan; but his succession was not unattended with difficulty, for the Badshah Begam made a violent attempt to place an illegimate son, named Munna Jan, on the throne, and endeavoured to compel Colonel Low, the Resident, to acknowledge him as king in the Lal Baradari. For this act they were both deported to Chunár, and Nasir-ud-daula occupied the throne uncontested, taking the name of Muhammad Ali Shah.* He was a ruler of considerable ability and popular with his subjects. He died on the 16th of May, 1842, and was buried in his own Imambara. He built the splendid Husainabad Imambara and the Jami Masjid, and began the still unfinished Sat Khanda or seven-storeyed tower. During

* *Vide* Oudh Blue Book, 1859, and Sleeman, Tour in Oude, II, 151.

this reign his nephew, Munawwar-ud-daula, erected the great tomb of Hakím Mehndi Ali Khan to the east of Golaganj.

Amjad Ali Shah succeeded his father, and reigned for five years, dying in February, 1847. His reign was uneventful. There was no change in the administration, save that it went from bad to worse, and there was little short of anarchy throughout the whole of Oudh. On his accession, the British Government took the opportunity of urging reforms, with the threat that if they were not executed within a limited space of time the province would be taken under British management. The threat proved futile, for nothing was done on either side. Amjad Ali Shah constructed the present road to Cawnpore, laid the iron bridge over the Gumti, and built Hazratganj, where he also erected a mausoleum for himself. His minister, Amin-ud-daula, built the great Aminabad Bazár and Sarai on the Cawnpore road in the heart of the city. Amjad Ali Sh

Wajid Ali Shah, the last king of Oudh, succeeded his father. He was entirely useless as a ruler, being weak in mind and wholly given up to dissipation; in fact, on annexation, he was found practically in confinement. His only building of importance was the great palace of the Qaisarbagh, begun in 1848 and completed in 1850. The state of affairs soon became hopeless, and Oudh was annexed by the proclamation of the 11th of February, 1856. It is entirely needless here to discuss the reasons which induced the British Government to take this step: they belong rather to the general history of Oudh and the Empire than to an account of the city and district of Lucknow. The king was deported to Calcutta, where he arrived on the 13th of May, 1856, and there he died on the 21st of September, 1887. At that time Lucknow was one of the most flourishing cities in India. The central part was very densely populated; and the scenes in the principal streets were most lively. Mounted cavaliers in rich clothes embroidered with gold, and preceded by attendants carrying gold and silver mounted sticks, swords, spears and wands of office, passed to and fro in a continuous stream. Dignitaries seated in open palanquins, richly painted and gilded, mingled in the throng, followed by their armed retainers, and occasionally with a mounted escort; others, Wajid Shah.

perched aloft on the back of elephants, were seated in gracefully carved howdahs, which were in some cases of silver. The attendants of the more wealthy inhabitants were drawn from the various races from all parts of India; and the effect produced by their diversified costumes was extremely picturesque.

Signs of decay. The city of Lucknow itself affords a most striking illustration of the decay of the Oudh dynasty. The history is written in no uncertain characters in the buildings of the various reigns, and nowhere perhaps can we see more markedly the influence of an oriental court and its politics upon social life and art than in Lucknow. During the last half of the eighteenth century the sovereigns of Oudh were the chiefs of a great state, which included Rohilkhand, Allahabad, Cawnpore and Ghazipur; they had great armies, and though singly they were no match for the British forces, their pretensions on this head having been for ever set at rest at Buxar in 1764, their alliance was all important to British arms. They were necessary to each other to stem the rising flood of the Mahrattas.

Architecture. The first three Nawabs were men of action and built nothing except forts and wells. One modest mansion rented from a private family satisfied the soldier chief, Saadat Khan, who was generally in the field. With Asaf-ud-daula a new political situation was developed; he was the contented and almost servile ally of the British; they had given him Rohilkhand; they were able to give him Benares; and he wanted them to give over to him his own stepmother, the Bahu Begam and her hoards. Still the partially sinister influence of a foreign protectorate was not yet visible to any extent, and he did not feel himself altogether independent of his people. His prodigality was not exercised upon personal objects, for he was content with a single palace. He spent a million on the Imambara, the architectural glory of Oudh, and millions more upon the Chauk, bazárs, market-places and bridges, which he built to encourage commerce. The Imambara cannot, it is true, compare with the pure examples of Mughal architecture which adorn Dehli and Agra; but with the mosque and the Rumi Darwaza it forms a group of buildings whose dimensions and picturesque splendour render it one of the most imposing

in the world. Nor was there any admixture of European systems: tawdry in style and bald in design as the details occasionally are, they are never during this period bastard. We find none of the Corinthian pilasters beneath moslem domes, no false venetian blinds, no imitation marbles, no pea-green mermaids sprawling over a blue sky above a yellow entablature, none of the mongrel vulgarities which were applied in Vauxhall and the Surrey gardens, and when expelled from thence took refuge in the Qaisarbagh and the Chhatar Manzil. The plans of Asaf-ud-daula's bridge, fort, mosques and towers are simple and grand. The arches are the finest features: constructively they leave little to be desired, except a better material. The Rumi Darwaza is a magnificent gateway standing almost alone, yet the abutments are so contrived as to remove all the appearance of heaviness; it is almost sixty feet high to the apex of the arch, which, indeed is rather an alcove than an arch; the gateway is but the half of a huge dome, cut down perpendicularly, and the passage is a comparatively small doorway in the base.

Later buildi[ngs]

A sensible change took place when Saadat Ali Khan ascended the throne. He gave up half his dominions to the English, who unjustly, according to Sir Henry Lawrence, placed him on the throne in preference to the late King's son. Thenceforth Oudh was protected by foreign troops quartered in its citadels; the sovereign was a mere puppet as regards foreign relations; he was protected from rebellion or popular outbreaks by an armed force which could not partake of national discontent, or shake his throne. From that date the architecture was not national, because there was no nation: nor was it pure, because a double government and constant interference forced the architects into an awkward mimicry of the models then followed in England. Nor was it devoted to popular needs; the royal funds were not spent upon forts, wells, bridges or mosques, but palace after palace was erected, each more ungraceful and extravagant than the last. Saadat Ali Khan, though economical, built several small palaces; but with Nasir-ud-din Haidar commenced an era of extravagant expenditure on purely personal objects. In the Chhatar Manzil lived the King's wives, in the Qaisar Pasand and other buildings his concubines, and in

the Sháh Manzil his wild beasts. He himself lived in the Farhat Bakhsh, the Huzurbagh, at Bibiapur, Chinhat, Nawábganj and numerous other palaces. Wajid Ali Shah had 360 concubines, each with a separate range of apartments. The style was now avowedly and openly copied from European models. The Chhatar Manzil especially is a flagrant example of western vulgarity in an oriental setting.

The last Resident at the Court of Oudh and the first Chief Commissioner was Lieutenant-General Sir James Outram. His health unfortunately broke down under the heavy strain of work, and on the 7th of May, 1856, he was obliged to resign the rule of the Province and return to England. He was succeeded by Mr. C. Coverley Jackson of the Civil Service, who held the post till the 20th of March, 1857. When it was known that Outram would not return to Oudh, having been appointed to command the expedition against Persia, the Governor-General selected as his permanent successor Sir Henry M. Lawrence, who took over charge on the 20th of March 1857. It would be out of place in a volume of this nature to attempt to give a detailed account of the mutiny in Lucknow; many exhaustive works have been written on the subject, to which reference must be made. It will be sufficient for our present purpose to give a brief summary of events, noting the dates and localities of the more important occurrences.

The mutiny.

The first outward manifestation of discontent took place on the 18th of April, when a clod of earth was thrown at the Chief Commissioner while driving. On the 2nd of May the 7th Oudh Irregulars refused to use the new cartridges; the regiment was paraded on the next day in the presence of the British troops, and at the sight of the guns drawn up against them, half of them broke and fled, throwing down their arms. The Chief Commissioner endeavoured to restore confidence, and on the 11th of May held a public darbár, at which the native officers loudly declared their attachment to the Government. At the same time he proceeded to strengthen the Machchi Bhawan and to fortify the Residency. On the 18th of May he was given full military powers.

Early measures.

The actual outbreak occurred on the evening of the 30th May, when the native troops mutinied, burnt the bungalows in the Mandiaon cantonments, and killed two or three officers.

The same evening there was an insurrection in the city, but the insurgents were dispersed by the city police. Sir Henry then took up his position in the Residency. On the 4th of June news came of the rising at Sítapur, and fifty men of the 84th regiment arrived from Cawnpore. Two days later the rebellion broke out at Cawnpore, and in the course of the following week spread throughout the whole of Oudh. The British forces were then concentrated at the two positions of the Residency and the Machchi Bhawan, and strenuous efforts were made to provision the garrison for a long siege. On the 29th of June Sir Henry Lawrence heard of the advance of the mutineers to Chinhat, and on the next day the disastrous affair at that place occurred (*q. v.*). The immediate result was the commencement of the siege of the Residency on the 1st of July. The same night the Machchi Bhawan was evacuated by the troops under Colonel Palmer and blown up, the whole force being united in the Residency.

The R[esi]dency.

The garrison of Lucknow consisted of 1,008 British officers, non-commissioned officers and men, Christian drummers and volunteers, and 712 native troops, giving a total of 1,720 fighting men; while in addition to these there were 600 Christian women and children and 680 natives, the total number of persons besieged being 3,000.* On the 2nd of July Sir Henry Lawrence was mortally wounded and died on Saturday, the 4th. He was succeeded in the office of Chief Commissioner by Major Banks, the Commissioner of Lucknow, and in the command of the troops by Colonel Inglis of the 32nd Regiment. Major Banks only held the office for a few days, as he was killed on the 21st of the same month. General Inglis was then declared the chief military authority and no successor was appointed to the office of Chief Commissioner. The besiegers began by battering the outposts and kept up a continuous and severe cannonade. On the 7th of July the first sortie was made against Johannes' house, which was partly blown up. Two days later some of the 32nd Regiment made another sally, spiked a gun, and killed many of the besiegers. The first important assault made on the Residency took place on the 17th of July, and after a desperate struggle the enemy were

* Introduction, "Selections from State Papers."

beaten off from every post. On the 21st of July the first letter came through from Havelock at Cawnpore, and on the 26th news came of the passage of the Ganges. On the 29th July the garrison were informed that the relieving force had arrived, but the hopes thus raised proved to be false. On the 6th August a messenger brought the information that Havelock had been obliged to halt on the banks of the Ganges. The enemy had begun mining operations after the assault of the 20th July, which added greatly to the labours of the garrison, and shortly after new batteries were erected by them. The second great assault occurred on the 10th of August, when, after exploding two mines, the rebels attempted to rush the whole position. The assault lasted from 11 A.M. till nightfall, but the enemy were beaten off in every direction. An unsuccessful sortie was made on the 12th of August, and in consequence the garrison were compelled to drive a large countermine against the enemy's works, which were successfully blown up the next day. On the 15th of August a letter arrived from General Havelock, announcing his second attempt, but the messenger at the same time brought news of his retreat to Cawnpore. On the 18th of August the enemy successfully exploded a mine in the Sikh square, but the breach was filled up by the efforts of the garrison. On the 20th of August Johannes' house was completely destroyed and a battery of the enemy put out of action. On the 24th of the same month a letter came from General Havelock, announcing a speedy advance. In the meantime the besiegers redoubled their energies and continued their mining operations in every direction. On the 5th of September an unsuccessful attempt was made to storm the Residency, but the mines which were exploded failed to do any harm. On the 6th of September a sortie was made by Captain Fulton, the Chief Engineer, and a neighbouring house was blown up. On the 14th of September Captain Fulton was killed. The garrison was now in a most exhausted state, the buildings were dismantled on all sides, and supplies were running short. On the 20th of September a letter arrived from General Outram, announcing the passage of the Ganges and the advance on Lucknow. Three days later the sound of his

guns was heard in the direction of Cawnpore, and on the 25th Generals Havelock and Outram arrived in the Residency.

In 87 days the garrison had been reduced to 1,179 fighting men, including many sick and wounded, while the losses among the non-combatants had been almost equally great.

First lief.

Havelock and Outram entered the district of Lucknow on the 22nd of September, 1857, crossing the Sai by the bridge at Bani. On the 23rd occurred the battle at the Alambagh, which was taken by storm, and there the relieving force heard the news of the fall of Dehli. The next day a halt was made at the Alambagh, and on the 25th a column advanced by the Char bridge which was stormed, and thence by a circuitous route, in which no serious opposition was met with, to the Moti Mahal. Here they were met by a heavy fire from the Qaisarbagh and Khurshed Manzil, but the batteries were silenced, and then the force advanced past the Qaisarbagh, where General Neill was killed, and the Chhatar Manzil to the Bailey guard gate of the Residency. The first relief was effected at a heavy sacrifice of life. Out of his small force Havelock lost 119 killed, 77 missing and 339 wounded.

Immediately after entering the Residency both the original garrison and the relieving force were again closely invested. On the 27th of September a sortie was made against the garden battery, three guns were spiked, but the attempt was a comparative failure. On the 29th three sorties were made simultaneously, one from the third Sikh square, another from the left square Brigade mess, and the third from Innes' post. The first two were completely successful, two batteries of the enemy were destroyed and many houses demolished, which resulted in the clearing of about 300 yards of ground in front of the entrenchment. The third sortie captured five guns and two mortars, but failed to eject the enemy from the houses near the iron bridge, which deprived Outram of the hope of receiving a supply of food from the city. On the 2nd of October the position known as Phillip's garden and battery was captured and destroyed by a column under Colonel Napier, and on the next day Outram endeavoured to seize the adjoining houses in the hope of securing the Cawnpore road, but two days later

these operations were discontinued. The garrison was continuously exposed to a heavy cannonade and threatened by mining and assault. No less than 21 countershafts had to be driven by the defenders, who now had a much wider circuit to project. On the 26th October the scanty scale of rations was further reduced to make them last for a month.

Second relief. In the meantime the detachment left at the Alambagh under the command of Major McIntyre continued to hold their own. On the 7th of October it was strengthened by 200 men and two guns from Cawnpore under Major Bingham. On the 20th of October Brigadier Hope Grant crossed the Ganges, reached Bani the next day, and made his camp at Banthara. Here he was joined on the 9th by Sir Colin Campbell. The following morning Mr. Kavanagh reached the Commander-in-Chief, having traversed the city of Lucknow disguised as a native—a feat which was rewarded by the Victoria Cross. From Banthara the relieving force advanced to the Alambagh, where it halted on the 13th of November. The next day the Dilkusha and Martiniere were stormed and occupied, and the soldiers bivouacked on the ground with their arms besides them. On the 15th Sir Colin Campbell was compelled to wait for the arrival of his stores and ammunition, the force advancing the next day. The first serious obstacle was the Sikandra Bagh, which after a terrific struggle was stormed and the entire garrison of some 2,000 men was destroyed. Thence Brigadier Hope advanced towards the Residency by the Shah Najaf, which was strongly held by the rebels. The position was stormed by nightfall, and the Qadam Rasul seized and occupied. On the 17th the Khurshed Manzil and the Moti Mahal were captured, and communication was established with the Residency garrison. The next day was one of continued fighting, but the positions captured were all held, while preparations were made for the retreat. These continued for three days, while the Qaisarbagh, the great stronghold of the rebels, was vigorously bombarded. On the night of the 22nd the whole of the garrison was withdrawn to the Dilkusha and Martiniere, the enemy being completely deceived as to the movement. On the 24th Sir Henry Havelock died and was buried at the

Alambagh. Sir James Outram was left in command of that position, and on the 27th Sir Colin Campbell marched with the women and children, the wounded of his own and Outram's force, together with the treasure and artillery and Engineer Parks. The convoy reached Bani the same day and on the 28th left the district.

Outram at the Alambagh.

Sir James Outram had taken up the office of Chief Commissioner of Oudh from the 11th of September, 1857, and held it till the 2nd of April, 1858. But all the time he was practically a prisoner, first in the Residency and then, after the relief, in his entrenched position at the Alambagh. Here he held his own for three months with a force of 3,395 Europeans and 1,047 natives of all arms. The forts at Alambagh and Jalalabad absorbed about 600 men, while others were stationed at Bani to guard the Cawnpore road. He had to detach strong escorts for the fortnightly convoys, so that he had little more than 2,000 troops available for action. The rebels were at first depressed by the severe blows dealt them; but when no decisive action was taken by the British, their spirits revived. They began at once to threaten Outram. On the 22nd of December they sent a force to Guili, a village beyond the Dilkusha. Here they were attached and routed by a small force under Brigadier Stokes, who captured their four guns. Three weeks later, on the 12th of January, 1858, some 30,000 of the enemy attacked the whole front and flanks of Outram's extended position. They failed in their attempt, however, and were driven back with great loss to the city. Four days after another assault was made, but with the usual result. The rebels, though beaten off, continued day by day to gain a better knowledge of the ground, and diligently entrenched themselves, harassing the British force by demonstrations of attacks. A somewhat feeble attempt was made on the 15th of February, to be followed by a much more serious action on the next day; they were again, however, repulsed, although the fighing continued till after dark. On the 21st a sixth attack was made on the front and flanks; but this, too, met with a mortifying repulse. On the 25th the Queen Regent and her son renewed the assault on the left with an enormous force; but were utterly routed with heavy

loss; fighting was resumed later in the day, but the result was the same and no more attempts were made.

Advance on Lucknow.

On the 28th of February Sir Colin Campbell arrived at Banthara, where Sir Edward Lugard had already taken up his position, and was joined the next day by Sir Hope Grant and Brigadier Walpole. On the 2nd of March he advanced on the Dilkusha, passing to the right of Outram's position. He occupied the Dilkusha and the Muhammad Bagh, both of which were exposed to the fire from the enemy's first line of defences along the canal. On the 4th the position was closed up and Sir Colin moved his headquarters to the Bibiapur Kothi. That night the Gumti was bridged near the Dilkusha and the next day was spent in making the embankments. On the 5th, too, General Franks joined headquarters, having arrived from Sultanpur, bringing up the force under the Commander-in-Chief to 25,664 men with 164 guns. On the 6th of March Sir James Outram crossed the river and marched north; after a short distance he discovered the enemy in force and drove them from the field in confusion. He then advanced to Ismailganj and pitched his camp there on the Fyzabad road. On the 7th the second bridge was moved down to Bibiapur, and in the evening the siege-train crossed the river and reached Outram's camp the next morning. On the 8th Captain Peel, R.N., marched his guns to the new battery in front of the Dilkusha, to bear on the Martiniere, while two others were thrown up at the Muhammad Bagh and to the right of the Dilkusha. The next day Outram advanced along the Fyzabad road, his right gaining the approach to the city, while the left carried the Yellow House, the grand-stand of the king's race-course. In the meantime the main batteries opened on the Martiniere, and here it was that Captain Peel was wounded, to die of small-pox at Cawnpore. At 2 P.M. the Martiniere was taken. Outram then stormed the Badshah Bagh, and the enemy deserted the first line of works which were seized by the main force under the Commander-in-Chief.

Capture of Lucknow.

Early in the morning of the 10th Banks' Kothi was stormed, and from the new position the Begam's Kothi and the bastion in front of Hazratganj was attacked. At the same

time Outram seized and fortified the Dilaram under a heavy fire from the Chhatar Manzil. That day Maharaja Jang Bahadur and his 8,000 Gurkhas arrived. On the 11th of March the Begam's Kothi was stormed by the 93rd Highlanders and the 4th Sikhs. This was the sternest struggle of the whole siege; the British loss was great, and among those killed was Hodson of Hodson's Horse. On the same day the Shah Najaf was found abandoned and occupied, as well as the Sikandra Bagh. On the same day Outram seized the head of the iron bridge and then advanced to the stone bridge on the Fyzabad road, but the latter post was too well commanded by the enemy to be tenable. During the 12th and 13th the advance through the city was pushed on as far as the Imambara beyond the Begam's Kothi, while at the same time Sir James Outram was reinforced with a number of heavy guns with which he bombarded the city. On the 14th the Imambara was stormed by two companies of the 10th Regiment and 100 of the 4th Sikhs, and shortly afterwards the Qaisar Bagh was taken and the old positions of the Khurshed Manzil, Tara Kothi, the Moti Mahal and the Chhatar Manzil were rapidly occupied by the troops. The next day the fighting in the various buildings of the Qaisar Bagh was renewed and the place cleared; the bulk of the enemy's forces left Lucknow and Sir Hope Grant was sent out in the direction of Sítapur to intercept the fugitives, while General Campbell marched in the direction of Sandila on a similar duty. On the 16th Sir James Outram crossed the Gumti by a bridge of casks opposite the Sikandra Bagh, and thence drove the enemy from the Residency. The Machchi Bhawan was precipitately left by the enemy and the great Imambara was seized. Husainabad was taken without opposition, although it had been prepared for a vigorous defence. On the same day the Gurkhas, who occupied the Charbagh and the Cawnpore road, were attacked by the rebels who were completely defeated with the loss of the guns. On the 18th the enemy had been thrown out of Lucknow, and the only post remaining in their possession was the Musa Bagh to the north-west of the city. This place was taken by Outram on the 19th and the last of the rebels left Lucknow. The cavalry were sent in pursuit of the flying foe

and many were killed. In the meantime the Fyzabad Maulvi, one of the most daring and resolute of the rebel leaders, returned to Lucknow, and with two guns and a large body of fanatics occupied a fortified building in the heart of the city. He was ejected on the 21st of March by the 23rd Highlanders and the 4th Sikhs after a very violent struggle. Thus ended the siege of Lucknow. It was effected at a cost of 19 officers and 121 men killed and missing, and 54 officers and 540 men wounded.

Re-occupation.

On the 2nd of April, 1858, Sir James Outram gave over the office of Chief Commissioner and was succeeded by Sir Robert Montgomery, who held it till the 14th of February, 1859. During his administration the district continued to be the scene of military operations, and the Civil Government could only be gradually established. On the 24th of March Sir Hope Grant marched to Kursi in Bara Banki, where some of the Lucknow rebels had retreated. He attacked them there, killing about 150 and capturing 15 guns, and returned to Lucknow on the 24th. On the 29th a large force under Sir Edward Lugard left Lucknow for the relief of Azamgarh; on the 8th of April General Walpole set out for Rohilkhand *viâ* Malihabad and Sandila; and on the 14th Sir Hope Grant marched by the Fyzabad road towards Bhitauli in Bara Banki. The garrison of Lucknow was quartered in the palaces and large houses in the town, in a continuous line extending from the Begam's Kothi, Chhatar Manzil, and thence along the line of the Gumti to the Musa Bagh. On the 16th the Commander-in-Chief left Lucknow for Cawnpore.

Final operations.

All through the summer of 1858 the rebels continued to hold Baiswara, so that the southern parganas were still in a disturbed state. In Mohanlalganj, Musahib Ali of the Gauria family of Sheikhs persisted in rebellion, and lost his ancestral estate of Dhaurahra in consequence. He acted in concert with the Kurmi leader, Khushhal Chand, and both were slain in a fight near Salempur. The Kurmis of Nagram, too, kept up an obstinate resistance, putting themselves under the leadership of the Amethias of Kumhrawan, who seized the opportunity of recovering their lost estates in this district. In the autumn of 1858 Brigadier Evelegh left Lucknow and established posts in

Jabrauli and Purwa of Unao. These were vainly attacked by Beni Madho Bakhsh, who was then hunted out of Rai Bareli and Unao by the main army under Lord Clyde. After these operations Lucknow was practically clear, and order was restored. In Malihabad the faqír, Lakar Shah, moved about trying to keep alive the rebellion; but he was driven out by Mr. Kavanagh of the Oudh Commission, who was assisted by the Sheikhs of Jindaur.

Subsequent history.

There is little to record with regard to the subsequent history of the district. Sir Charles Wingfield became Chief Commissioner on the 15th of February, 1859, and held the office, with a few interruptions, till the 14th of March, 1866. A slight disturbance occurred in Lucknow in 1859, in connection with the trades tax, but this was speedily repressed. The old post in the Machchi Bhawan was remodelled and restored, but it was subsequently demolished, its place being taken by the present line of redoubts to the north of cantonments. In March, 1866, Sir John Strachey was made Chief Commissioner of Oudh, and held the office till July, 1870, alternating with Sir R. H. Davies, who finally left the province in January, 1871. Then came Major General Barrow for three months, and then Sir George E. W. Couper, who held Oudh till the union with the North-Western Provinces in February, 1877. The other events of importance have been dealt with elsewhere : they include the various assessments of the revenue, the famines and scarcities that have visited the district, and the development of the various forms of local self-government, which from time to time has taken place.

GAZETTEER

OF

LUCKNOW.

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CONTENTS.

AIN, *Pargana* BIJNAUR, *Tahsíl* LUCKNOW.

A large village in the north-west of the pargana, situated in latitude 26° 45′ north and longitude 80° 44′ east, at a distance of about three miles north of the Harauni station on the Oudh and Rohilkhand Railway and ten miles west of Bijnaur. The north-east corner of the village is washed by the Nagwa stream, and the south-west is traversed by the road from Bani and Harauni to Mohan in Unao. Beyond this road flows the river Sai. The village is of no great importance. It has a small school, but no bazár. The population in 1901 numbered 2,319 persons, the great majority of whom are Kurmis. The village lands cover 2,446 acres, held in pattidari tenure at a revenue of Rs. 4,150. They have ample means of irrigation, both from wells and tanks. About 120 acres are under groves, which lie chiefly to the south of the village. The soil is a stiff loam with a large proportion of clay, and rice is the staple crop.

AMANIGANJ, *Pargana* MAHONA, *Tahsíl* MALIHABAD.

Amaniganj is the name given to a large bazár built by Asaf-ud-daula in the village of Banoga. It lies in latitude 27° 8′ north and longitude 80° 55′ east, in the extreme north of the pargana, about four miles from Mahona. The Nawab built a second Amaniganj in Malihabad, which was constructed at the time of his expedition against the Rohillas. This Amaniganj was founded on his return. During the Nawábi it lay on the main road from Lucknow to Biswan and Khairabad and from Biswan to Fyzabad. The bazár was at one time of great importance, but it has lately been supplanted by others nearer the railway. A considerable amount of business is still carried on in grain and country cloth. The bazár itself consists of one regular street. In 1869 the population numbered 1,600 persons,

but has greatly dwindled of late years, for at the last census the combined population of Amaniganj and Banoga was only 1,119 persons, of whom 311 were Musalmans. There is a vernacular school here, but nothing else of any importance. The village of Banoga is said to have been originally held by Pasis who were ejected by Ram Singh, the ancestor of the Thanapatti Panwars, whose descendants still hold the village in pattidári tenure at a revenue of Rs. 1,300. It is said to derive its name from the forest which then surrounded it. The village lands have an area of 609 acres and are well cultivated; irrigation is chiefly provided from the tanks. The soil is a good loam.

AMAUSI, *Pargana* BIJNAUR, *Tahsíl* LUCKNOW.

A village in the north of the pargana lying in latitude 26° 46′ north and longitude 80° 53′ east, between the railway and the metalled road from Lucknow to Cawnpore, at a distance of seven miles south-west of the former. It is chiefly important as possessing a railway station on the Oudh and Rohilkhand Railway, which lies about a mile north-west of the village. The place itself is somewhat insignificant. It consists of a large number of mud-built houses and contains a population of 2,419 persons, the majority of whom are Chauhan Rajputs. There is a vernacular school here. The village lands are extensive, covering 4,067 acres held in pattidári tenure and assessed at Rs. 3,240. A great proportion of the land is covered with water and there are several large jhíls to the north of the village. The soil is chiefly clay, interspersed with several stretches of barren *úsar* which surround the village on all sides. Amausi is the headquarters of a clan of Chauhans who invaded the pargana about the middle of the fifteenth century under the leadership of one Binaik, who is still worshipped under the name of Binaik Baba. The doorpost of his house still stands in the village, and is considered an object of reverence. The Chauhans state that this village, as well as the whole pargana, was held by the Bhars and the site they inhabited is represented by a large mound. The Chauhans appear to have occupied the whole pargana, but subsequently gave way to the Sheikhs of Bijnaur. They subsequently

separated and divided themselves among three tappas of Amausi, Bibipur and Narainpur-Kaithauli. The story goes that in the days of Akbar, Ram Das, the Rajput chief of Amausi, killed one of the Bijnaur Pirzadahs, and that this crime resulted in the surrender by the Rajputs in greater part of the villages held by them.

AMETHI, *Pargana and Tahsil* MOHANLALGANJ.

An ancient town, lying in latitude 26° 45′ north and longitude 81° 12′ east, on the east side of the road from Lucknow to Sultánpur at a distance of 17 miles from the former and two and a half miles beyond Goshainganj. The town lies buried in trees, and the visitor has to thread his way through the long winding alleys formed by the high walls of the agglomeration of mud houses, coming sometimes across a gateway which leads into the court-yard of some impoverished Musalman resident or the grass-covered dome of some old Muhammadan saint. The population, which in 1869 numbered 7,128 souls, had fallen to 6,036 in 1891, but at the last census had risen to 6,447 persons, of whom 3,867 were Hindus, 2,575 Musalmans, and five Christians. The last-named belong to the American Methodist Mission, which has a branch establishment here and a mission hospital. The proportion of Musalmans is larger than usual, and the town contains several Muhammadan muhallas, two of which, the Malikzada and Ansari wards, are very old. The place has now a somewhat deserted appearance, due to the effect of the old and ruinous houses. There are four markets in each week, the trade being chiefly in country cloth, which is largely manufactured here. There was formerly a considerable traffic in hides; but it seems to have dwindled, as there is now but one regular hide merchant in the town. The price varies from four annas for a calf-skin to Rs. 5 for a good buffalo hide. There is a flourishing middle vernacular school here attended by about 150 pupils.

The town is administered under Act XX of 1856. In 1902 it contained 1,472 houses, of which 525 were assessed to taxation, the total income being Rs. 1,013, and the incidence of the house-tax Re. 1-7-0 per assessed house and Re. 0-1-10 per head

of population. The expenditure for the same year was Rs. 939, of which Rs. 460 were devoted to the upkeep of the local police, Rs. 250 to conservancy and Rs. 100 to local improvements. Prior to the recent regulations, there were 17 persons assessed to income-tax, their total combined income being Rs. 13,775.

The date of the foundation of Amethi is not known. The name is a common one and is frequently to be found in this part of Oudh where the Bhars are said to have ruled in early times. It is said to have been taken by one of Saiyid Salar's officers, Malik Yusuf, whose descendants held the town. In the Malikzada muhalla are the tombs of six Shahids who fell in the assault. The two best known are those of Jugan and Sej-ud-din Gada, and a festival known as the Hara-tale is held yearly in Jeth in honour of the latter, at the same time as the fair at Bahraich. Next came the Chamar Gaurs under Raja Dingar, after whose time the town was called Amethi Dingar, and his family was known as the Amethia Rajputs. They, in turn, gave way before another Musalman invasion, headed by Sheikh Abul Hasan Ansari, and retired to their present seats in Kumhrawan and Haidargarh. This Sheikh, who came about 1550, was the ancestor of the Salempur family, and some of his descendants still inhabit the Ansari muhalla of the town. Since that date the Musalman element has predominated, and no Hindu dared to build a temple in Amethi. A remarkable instance of the bigotry of the Musalmans will be found in the history of Bara Banki.* In the last days of the reign of Wajid Ali Shah, one Maulvi Amir Ali of Amethi led a crusade for the destruction of the Hanuman Garhi at Ajodhya. He was bidden to desist by the Government, but disregarded the order and was defeated and killed by the King's troops under Captain Boileau at Shujaganj near Bhilsar in Bara Banki.

Amethi has long been famous for its saints. In the days of Akbar it was the residence of Hazrat Bandagi Mian and Sheikh Baha-ul-Haq; and so widely known was the sanctity of the former that the town was generally known as the Amethi of Bandagi Mian. When Akbar was on his way back from the conquest of Bengal he turned aside to visit the saint, at whose

* *Vide* Bara Banki Gazetteer, Ch. V.

bidding the platform on which he sat and on which his shrine now stands advanced six paces to meet the coming monarch. A similar story is told of the shrine of Shah Madar at Kanauj. In such reverence is his memory held that even the dispossessed Amethia Rajputs make offerings to his tomb. Akbar granted the saint a plot of revenue-free land, which is still held by his descendants, one of whom was the ill-fated Amir Ali. He was otherwise known as Sheikh Nizam-ud-din Chishti,* and died in 979 Hijri. Sheikh Baha-ul-Haq, his contemporary, was also known as Sheikh Ahmad Faiyaz. A third was Shah Yusuf Qalandari, whose shrine is also an object of reverence.

BAHRAULI, *Pargana and Tahsíl* MOHANLALGANJ.

A large village on the eastern borders of the pargana adjoining Haidargarh in Bara Banki. It lies in latitude 26° 42′ north and longitude 81° 12′ east, a short distance to the east of the road from Salempur to Nagram, at a distance of two miles south of Salempur. The village has an area of 1,150 acres and is held at a revenue of Rs. 2,640 by the Maharaja of Ajodhya. The lands are well cultivated and irrigated from wells and tanks. There are several groves to the north and east which cover 84 acres. The population of the place with its hamlets numbered 2,016 persons at the last census, Kurmis forming the bulk of the inhabitants. Weekly markets are held here, and there is a lower primary school in the village. It was formerly held by Kurmis and confiscated from them for rebellion during the mutiny.

BAKAS, *Pargana and Tahsíl* MOHANLALGANJ.

A considerable village in the north of the pargana, situated in latitude 26° 47′ north and longitude 81° 3′ east, about seven miles south-east of Lucknow on the north side of the road to Goshainganj and Sultánpur, and about the same distance from Mohanlalganj. The village lands extend northwards from the road to the Gumti and cover an area of 1,829 acres, held in single zamíndári tenure at a revenue of Rs. 4,330. The lands are highly cultivated and irrigated from wells and

* Ain-i-Akbari, Vol. I, p. 546.

tanks. The soil is mainly loam. The population at the last census numbered 2,200 persons, of whom a large proportion are Pasis. Markets are held in the village weekly. The zamíndárs belong to the Janwar family of Mau, who have held a large number of villages in this pargana for several centuries. They state that they received their villages from the Sheikhs of Amethi.

BAKHSHI-KA-TALAB, *Pargana* MAHONA, *Tahsíl* MALIHABAD.

This place lies on the main road from Lucknow to Sítapur, in latitude 26° 59′ north and longitude 80° 56′ east, at a distance of about eight miles north of the capital. It takes its name from the large tank built by Bakhshi Tipur Chand, the paymaster of Nasir-ud-din Haidar. It is a handsome structure with flights of steps leading down to the water on its four sides, and flanked by four towers at its corners. On the far side facing the road was a temple dedicated to Banke Behari, and alongside the founder built a handsome house and a walled garden. He shortly afterwards fell into disgrace and the place is now in ruins, although the tank is still maintained at Government expense, while a private sweeper is paid by Chaube Damodar Das to keep the place in order.

Bakhshi-ka-Talab is still important as possessing a railway station on the Lucknow, Bareilly and Sítapur Railway, a branch post-office and a village school. The place lies within the village lands of Rudhoi, which is situated to the west of the road and contains a population of 870 people. There is a military encamping-ground on the route from Lucknow to Sítapur on the east of the road.

BAKHTIYARNAGAR, *Pargana and Tahsíl* MALIHABAD.

A village adjoining Malihabad on the south, which deserves separate mention rather on account of its historical interest than of its present importance. The place is the headquarters of a family of Amnazai Pathans, who originally settled in Garhi Sanjar Khan in 1656. In 1693 Sarmast Khan, the son of Bahadur Khan, separated from the family and removed to

Bakhtiyarnagar. His son, Dilawar Khan, was a great man, and raised the family to a high state of prosperity. He took service under Farrukh Siyar and was made a Mansabdar. He signalized himself by many acts of bravery, and was rewarded with the title of Nawab Shamsher Khan. He undertook to establish the Emperor's authority in Oudh and annexed an estate of more than 100 villages. The same sovereign conferred on him a jagir of three lakhs of rupees, which he shared with another general, Nasim Khan. In the time of Safdar Jang, however, the family fell into disgrace. While the Nawab was in Dehli, Ahmad Khan of Farrukhabad made an attack upon Oudh and was encamped on the Cawnpore side of the Ganges. Makárim Khan, a son of Shamsher Khan, led his contingent to join the Oudh forces, but his cousin, Dilawar Khan, crossed the river to the enemy. The Nawab's troops returned to Fyzabad, but Makárim Khan was left on the banks of the Ganges to watch the forces of the Bangash. Seeing that he was thus distrusted, he fled to Rohilkhand and his jagir was confiscated. A few villages were subsequently restored to him through the intervention of Hafiz Rahmat Khan of Bareilly, who was then on terms of great friendship with Shuja-ud-daula. Among them was Bakhtiyarnagar, which he received in jagir for the pay of his regiment of Pathan horse which he was sent to command at Gorakhpur. The family still holds Bakhtiyarnagar in partially revenue-free tenure and possesses three other villages. Iradat Ali Khan and Ibrahim Ali Khan, the grandsons of Makárim Khan, did good service in the mutiny, and were rewarded by the grant of the village of Kursat in Unao, which they subsequently sold.

In 1901 Bakhtiyarnagar contained a population of 1,476 persons, of whom 682 were Musalmans. The village is a small one, having an area of 483 acres, of which 50 are under groves. It is highly cultivated and irrigated from wells. It contains a lower primary school and a bazár in which weekly markets are held.

BANTHARA, *Pargana* BIJNAUR, *Tahsíl* LUCKNOW.

Banthara-Sikandarpur is a considerable village that owes its importance to its position on the metalled road from Lucknow

to Cawnpore; it stands in 26° 42′ north latitude and 80° 51′ east longitude, at a distance of 12 miles from Lucknow and four miles north-east of the Bani bridge. There are two main sites about a mile apart, and both lie to the east of the road. To the north of Banthara stands the police-station, post-office, and the military encamping-ground, the latter covering 440,000 square yards and lying to the west of the road. At Sikandarpur, to the south of Banthara, a market is held twice a week, on Sundays and Wednesdays, the chief trade being in cattle. The population in 1901 numbered 1,620 persons, of whom 162 were Musalmans. The Hindus are chiefly Chauhan Rajputs, who hold the village in pattidári tenure at a revenue of Rs. 2,260. The area is 1,825 acres, of which 33 acres are revenue-free. The soil is of all kinds, sand predominating in the neighbourhood of the Nagwa, which washes the west of the village. There are 89 acres of groves chiefly in the south. Tanks form the chief source of irrigation, but the supply is somewhat deficient.

The traditional history of the village states that the Chauhans turned out the Janwars from Amausi and settled there in the days of Humayun. At a later date two Chauhans, named Ragho Rai and Bansi, cleared a portion of the surrounding jungle and founded Bani. About the same time one Hamir Sah, another Chauhan, founded Hamírpur, and cultivated the lands together with his brother, Kanwal Sen. The latter drove out the robbers who infested the jungle of Banthala or Banthara. Hamírpur is still an inhabited site, and lies across the road opposite Banthara. The name of Sikandarpur is said to have been given to a third hamlet formerly constituting part of Hamírpur by the Musalmans of Bijnaur.

BHATGAON, *Pargana* BIJNAUR, *Tahsíl* LUCKNOW.

A very large village in the south-west of the pargana, lying in latitude 26° 42′ north and longitude 80° 48′ east, between the railway and the metalled road to Cawnpore, at a distance of seven miles from Bijnaur, three miles north-west from Banthara, and a mile and-a-half from Harauni station. The village lands cover 2,532 acres and are held by Sheikhs in pattidári tenure; there are five mahals assessed at a total revenue

of Rs. 2,745. In the extreme north there is a large area of waste land, while the village is surrounded by tanks which form the chief source of irrigation. The soil is a light loam with a tendency to sand; the principal crops are bajra, barley and rice. The population at the last census numbered 2,105 souls, of whom 294 were Musalmans. Kachhis are the prevailing Hindu caste. There is a small school here which was established in 1864.

BHAULI, *Pargana* MAHONA, *Tahsil* MALIHABAD.

A considerable village in the south-west of the pargana, lying in latitude 26° 58′ north and longitude 80° 54′ east, eight miles north of Lucknow and two miles west of the Bakhshi-ka-Talab station on the Rohilkhand and Kumaun Railway. The village lands are very extensive, covering 2,099 acres, and are assessed at a revenue of Rs. 3,808. They are irrigated from both wells and tanks, but the sources are scanty. The population at the last census numbered 1,887, the majority of whom are Chauhan Rajputs. Markets are held here weekly and a primary school is maintained in the village. The Chauhans of Bhauli, like those of Kathwara, are said to have come from Mainpuri under Kesri Singh of Kusambhar in that district, some nineteen generations ago. Unlike the Kathwara and Itaunja colonists, however, they found the country unoccupied. The story goes that Bhauli had been deserted by the inhabitants owing to the presence of the ghost of a Brahman which was laid by Kesri Singh, whence the clan obtained its name of Rakulas. Honours are still paid to this Brahman up to the present time. In Pulaira, one of the Chauhan villages, there is a shrine dedicated to Baram Rakas, at which offerings are made on the last day of Aghan and are taken by the Brahmans of the place. The Chauhans of Bhauli have lost almost all their estates—a process which was hastened by a recent partition, and they now only retain portions of the original village.

BIJNAUR, *Pargana* BIJNAUR, *Tahsil* LUCKNOW.

The chief town of the pargana is situated in 26° 44′ north latitude and 80° 55′ east longitude, some three miles to the south

of the city of Lucknow and two miles to the east of the metalled road to Cawnpore. It is connected with Lucknow by an unmetalled road which runs past the jail and the Jalalabad fort to Bijnaur and Sissaindi. To the east of the town lie several large jhíls which form the source of the Bakh river. The town itself is prettily situated among trees, and the cultivation in its immediate neighbourhood is very fine, though beyond this on all sides lie wide *úsar* plains. Formerly it was a place of considerable importance and trade, but since the annexation it has sunk into insignificance. The houses are mostly of mud, the few brick buildings being the residences of the Sheikh proprietors. The population at the last census numbered 3,593 persons, of whom 1,326 were Musalmans. The only manufacture of the place is that of fine cotton cloth, but even this has greatly decayed. Bazárs are held here twice a week and there is a small cattle market. There is an upper primary school here attended by some 60 pupils. A cattle-pound has been established in the town.

Bijnaur is administered under Act XX of 1856. In 1902 it contained 900 houses, of which 450 were assessed to taxation. The total income was Rs. 563, the incidence of the house-tax being Re. 1-1-9 per assessed house and Re. 0-2-2 per head of population. The expenditure for the same year was Rs. 530, of which Rs. 300 were devoted to the upkeep of the town police, Rs. 110 to conservancy, and Rs. 75 to local improvements.

The town is said to have been founded by and to take its name from Bijli Raja, a Pasi, whose fort was at Nathawan, about a mile to the north of the town; it is an elevated mound of considerable extent and striking appearance. The place is said to have been taken by Saiyid Salar Masaud, and on the west side are the extensive remains of brick tombs erected over the Musalmans who fell in battle here. The story goes that after the death of the invader at Bahraich, one Malik Ambar, who was killed with his master, returned to Bijnaur without his head and was buried here with his horse. The connection of Saiyid Salar Masaud with Bijnaur, however, is doubtful, and it seems more probable that the first Musalman invasion did

not take place till the end of the twelfth century, when the town was taken by Qazi Adam, the ancestor of the Lucknow Sheikhs. His descendants, the Pírzadahs, held the town for several generations, but lost it owing to family quarrels. It then came into possession of the Sheikh Chaudhris and Qanungos who still hold it. The Sheikhs seem to have acquired a large part of pargana chiefly at the expense of the Chauhans of Amausi, but of late years they have lost much of their possessions. The town and lands of Bijnaur itself are held in pattidári tenure by the Sheikhs at a revenue of Rs. 2,561.

BIJNAUR *Pargana, Tahsíl* LUCKNOW.

This is the southern pargana of the Lucknow tahsíl, lying to the south of the city and cantonments; it is bounded on the north by the parganas of Lucknow and Kakori, on the east by Mohanlalganj, on the south by Nigohan and the Unao district, the latter also marching with it on the west. The pargana is of irregular shape, but compact. One of its chief features is the prevalence of wide stretches of barren *úsar*, which cover about 28·8 per cent. of the whole area, and give the tract a very desolate appearance. The drainage is effected by the Gumti and the Sai, although the former does not actually touch it, but drains the north-eastern portion, where the land lies high and is broken by ravines. The Sai forms part of the western and south-western boundaries, cutting off a small block of five villages, the chief of which is Rahimnagar-Pandiawan, from the main body. The central portion is drained by two large watercourses, which eventually fall into the Sai. One of these is the Bakh, which originates near the Lucknow railway station, and at first is a mere chain of jhíls which drain the eastern half, and then flowing south past the town of Mohanlalganj emerges a practically perennial stream and joins the Sai in the south of Nigohan. The other is the Nagwa, which rises near Mohan in Unao and traverses the south-western portion of the pargana; it flows in a very irregular course, and after receiving one or two affluents from the north of the pargana, falls into the Sai just above the Bani bridge on the road from Lucknow to Cawnpore. The general slope of the land is from

east to west, and in the lowlying portion at the western extremity there are numerous jhíls; but similar depressions occur in almost every part of the pargana. In their neighbourhood the soil is generally a heavy clay, which is found in an unusually large proportion in the centre of the pargana. Along the rivers the prevailing soil is loam or sandy *bhur*, the latter being most marked in the villages lying to the north-east of the Sai.

The total area of the pargana is 94,829 acres or 148 square miles. Of this, over 52 per cent. was cultivated in 1902, while 36 per cent. was barren and 11 per cent. culturable. The area of culturable waste, excluding groves, which cover 2,385 acres, and new fallow, is very small, amounting to only 2,400 acres, from which it appears that the limit of cultivation has been reached, although the same was said in 1866, when no less than 43·5 per cent. was recorded as barren. There has been a great development of cultivation since the first regular settlement, when the cultivated area was only 45 per cent. of the total area, and even since the last settlement there has been an increase of over three per cent. Round the villages the cultivation is of a very fair order: the *goind* area is large, averaging 14·5 per cent.; but elsewhere the crops are usually light. The double-cropped area is about 23 per cent., a high proportion in a pargana which contains so much clay that is only suited for rice. The irrigated area in 1902 was about 34 per cent. of the cultivation. It is watered from wells and tanks in about equal proportions, and also to a small extent from the rivers and streams. Neither the tanks nor the streams are fully made use of for this purpose on account of the barren nature of the soil on their banks. Wells are numerous, about 1,850 being employed for irrigation, and over one-third of these are of masonry, the number of wells of this class having very greatly increased of late years. The water-level is high, water being found at a depth ranging from 16 to 20 feet below the surface. The precarious villages of the pargana are Utrahtia in the Gumti highlands, Bhadnamau, a tiny village to the south of the Sai, and Purwar Pachhim, on the west bank of the Bakh, which is sometimes liable to flooding.

The kharíf is the principal harvest, owing to the predominance of the rice crop, which is grown round the jhíls. Alone it covers over 36 per cent. of the cultivation. Next in importance come juar, bajra and maize in the kharíf, while in the rabi wheat takes the lead, followed by gram, peas and barley. The holdings are very small, and the condition of the cultivators is, as a rule, far from satisfactory. The average rate for ordinary tenants, who hold by far the greatest portion, varies according to the nature of the soil, and at the last settlement ranged from Rs. 6-12-11 to Rs. 3-7-9 per acre, the latter rate prevailing in the poor sandy land along the Saī. The average for the whole pargana was Rs. 5-11-4. Since the settlement there has been a further rise in rents, owing to competition, and the enhancement tells heavily on the cultivating classes. At the summary settlement the revenue demand for this pargana was Rs. 87,051. This was raised to Rs. 97,554 at the first regular settlement of 1866, and at the last settlement to Rs. 1,29,057, which falls with an incidence of Rs. 2-6-8 per acre of cultivation and Re. 1-4-0 per acre of the whole area. The enhancement at the last revision was large, amounting to as much as 32·58 per cent.

The population of the pargana at the first census of 1869 numbered 67,353 souls, and since that date there has been no great increase. In 1901 there were 70,371 inhabitants, of whom 36,456 were males and 33,935 females. Hindus largely predominate, numbering 65,824, as against 4,545 Musalmans and two Aryas, a higher proportion than in any other pargana. The chief cultivating castes are Brahmans and Rajputs, who occur in more than the usual proportion; next come Ahirs, Lodhs, Pasis, Chamars and Muraos. The only town in the pargana is Bijnaur, and there are no villages of any great size. Separate mention has been made of Ain, Amausi, Banthara, Bhatgaon, Harauni, Kali-Pachhim and Rahimnagar-Pandiawan. Means of communication are good. The east of the pargana is traversed by the main line of the Oudh and Rohilkhand Railway from Lucknow to Rai Bareli, but there is no station within its limits; through the north-west runs the broad and metre-gauge lines of the same system from Lucknow to

Cawnpore, with stations at Amausi and Harauni. To the south of this runs the metalled road to Cawnpore, crossing the Sai at Bani, whence a similar road goes east to Mohanlalganj. The east of the pargana possesses the main road from Lucknow to Rai Bareli. Unmetalled roads lead from Lucknow to Bijnaur and Sissaindi; and from Bani to Harauni and Malihabad. A third runs from Banthara to Sissaindi. Markets are held at eight places in the pargana.*

There are in all 102 villages in the pargana, divided into 201 mahals. Of these, at the time of the last settlement, 83 were held by zamindars, 13 by taluqdars, and 108 by coparcenary bodies. Taluqdars owned only 13 per cent. of the area—a very low proportion for this district; but they are making some headway. The only resident taluqdar is Mirza Jafar Ali Khan of Behta, who owns Behta and one or two other villages acquired by purchase. The others are the Raja of Sissaindi, who owns the Barauna estate of some twelve villages, and Rai Sri Ram Bahadur of Rasulpur in Fyzabad, who has purchased shares in Kali-Pachhim and Purwar-Purab. The other proprietors are mainly Rajputs, most of whom are connected with the Chauhans of Amausi, Musalmans of Bijnaur and Lucknow, Brahmans, many of whom are Pandes, Kayasths, Kashmiris, Banias and Ahirs. Since 1866 the smaller Rajput, Musalman and Brahman proprietors have lost very heavily, while the chief gainers have been the money-lenders and pleaders of Lucknow.

As stated in the article on Bijnaur town, the pargana was formerly held by the Pasis, under Raja Bijli, who is said to have had twelve forts, amongst which were Nathawan, Kali-Pachhim, Mati, Purwar-Purab and others whose names are forgotten, but which extended up to Sarsawan and the Gumti. His subjugation, as usual, followed at the hands of the Rajputs, and here again we have the well-known story that the Pasis wished to force on a family of Brahmans an alliance with one of their sons. The Brahmans, in the orthodox manner, temporized, and in good time received assistance from no less a person than Jai Chandra of Kanauj. The same thing occurred

* *Vide* Appendix, p. XXVII.

at Kharawan, and again at Sissaindi. The story is certainly widespread that when Alha and Udal, the Banaphar captains of Kanauj, came to coerce the refractory Pasis, or Bhars, or whatever name we may give to the early inhabitants, and pitched their camp below Lachhman Tila, the fort of Nathawan near Bijnaur was one of the objects of their conquest. The Musalmans, on the other hand, say that it was they who came to the aid of the Brahmans, and under Qazi Adam drove out the infidels—a very surprising story, which only lends additional testimony to the power of the Bhars. There is no doubt, however, that the Musalmans came at an early date, and had a very hard fight, judging from the tombs at Bijnaur. Whether they came with Saiyid Salar is doubtful: it seems more probable that the first invaders were the comrades of Qazi Adam, the progenitor of the Lucknow Sheikhs and the Pirzadahs of Bijnaur. Another invasion was that of the Chauhans of Amausi, an account of which is given in the article on that village. Between them, the Sheikhs and Chauhans held the whole pargana, excepting the domains of the Pandes of Rahimnagar (*q. v.*) up to very recent times.

CHINHAT, *Pargana and Tahsíl* LUCKNOW.

A village lying on the metalled road from Lucknow to Fyzabad, at a distance of about six miles from the former. It is situated in latitude 26° 52′ north and longitude 81° 3′ east. Branch roads take off from here to Dewa and Satrikh in Bara Banki, the latter passing through the bazár of Rafatganj, which was constructed by King Ghazi-ud-din Haidar. A large house in the centre was originally built as the residence of the Kotwal, but is now occupied by the vernacular school. The ganj is now Government property. The market here is now of little importance, although before the opening of the railway it was a flourishing centre of the grain trade. It is said that there was a large market here even before the days of Ghazi-ud-din Haidar, for the local derivation of the name is from Chanahát, the gram market. The village has an area of 606 acres, of which 61 are revenue-free. It is held in imperfect pattidari tenure by Banias and Sheikhs, the former having

recently established themselves here. The revenue demand is Rs. 2,300. The village lands are perfectly level and are almost solely irrigated from the Kataulha tank, a large semi-circular depression lying to the south-west. The population at the last census numbered 1,589 souls, of whom 300 were Musalmans, Banias forming the bulk of the remainder. The place possesses the dargah of one Miran, a wrestler who is said to have died a martyr in the early days of the Musalman conquest. His *urs* is celebrated yearly in Jeth, after the Satrikh fair. To the north of the village is a tank built about 70 years ago by one Salig Ram, a Bania.

Chinhat is chiefly deserving of mention as figuring prominently in the history of Lucknow and the mutiny. It gives its name to the unfortunate action in which, on the 30th June, 1857, the English forces under Sir Henry Lawrence received a severe check and were compelled to shut themselves up within the Residency. On the 29th of June news was brought that an advanced guard of 500 foot and 100 horse had reached Chinhat, and the Sikh cavalry were sent out to reconnoitre the position. The next day, very early in the morning, a force of 11 guns, 116 horse, including 36 Volunteer cavalry and 520 foot were sent out under Sir Henry Lawrence himself. After reaching the Kukrail bridge they advanced in extended order for a mile and-a-half, when they were fired on by the enemy, who were occupying some thick mango groves on the near side of Chinhat. After a check caused by the British fire the enemy continued to advance, outflanking the small force on both sides. They seized the village of Ismailganj and opened a safe and deadly fire on the British, and a retreat was ordered. The Sikh cavalry had already fled, and the remainder of the small army struggled painfully back to Lucknow, being saved from entire destruction by the extraordinary gallantry of the Volunteers under Captain Radcliffe, who charged several times and by continually showing a brave front kept off the enemy till the remnants of the force had crossed the iron bridge. The British losses comprised four guns, two officers, 112 English soldiers and many natives killed, and four officers and 44 English soldiers wounded. A large number of the native troops also deserted. The enemy's force was estimated at 12 guns and 5,500 men.

GARHI SANJAR KHAN, *Pargana and Tahsíl* MALIHABAD.

This village is properly a part of Malihabad, which it adjoins on the west. It is bounded on three sides by the left bank of the river Behta. Adjoining it on the north is the small village of Kundra-Kalan, where there is an aided school. The population at the last census numbered 1,307 persons, of whom 464 were Musalmans. Markets are held here twice a week. The village lands cover 259 acres and are held by the Pathans in pattidári tenure at a revenue of Rs. 335.

The village was formerly known as Bulakinagar and was the first settlement of the family of Amnazai Pathans, who came here under Diler Khan in 1656, during the reign of Shahjahan. This Diler Khan was the son of Darya Khan Lodi, who was the companion of Khanjahan Lodi, who rebelled against the emperor. After the death of Darya Khan his sons were received again into favour. Bahadur Khan was appointed to Kabul, and Diler Khan, otherwise known as Jalal Khan, was made Subahdar of Oudh. These two brothers were the founder of Shahjahanpur. Among the followers of Diler Khan were Kawal Khan and Bahadur Khan, the sons of Diwan Muhammad Khan, who had been invited to Hindostan from Banair near Peshawar by Darya Khan Lodi. They settled in Bulakinagar, where their descendants still reside. Sarmast Khan, the son of Bahadur Khan, left the place and settled in Bakhtiyarnagar, while Sanjar Khan, the son of Kawal Khan, remained in the original home and changed its name to that of Garhi Sanjar Khan. The members of the family still hold the place and one or two other villages.

GOSHAINGANJ, *Pargana and Tahsíl* MOHANLALGANJ.

A market town situated on the Lucknow and Sultanpur road, in latitude 26° 46′ north and longitude 81° 7′ east, at about fourteen miles from Lucknow and eight miles from Mohanlalganj, with which it is connected by an unmetalled road. The former road runs through the principal street for nearly the whole length of the town and markets are held here twice a week. The town has long been well known as a flourishing trade centre and the annual sales are calculated at about

Rs. 40,000; but formerly the trade was very much greater. There is a police-station here, situated just outside the town to the south-east, a post-office, road bungalow, a large upper primary school and a girls' school. The population, which in 1869 numbered 3,690 persons, had fallen at the last census to a total of 2,061, of whom the majority are Banias. The decline has been constant, and is due to the attraction of the trade from Goshainganj to the railway. There is a small C. M. S. Mission here, a branch of the establishment at Nigohan. The name of the revenue mauza is Sadarpur Karora, the site of that name lying to the south of Goshainganj and containing a population of 712 persons. The area is 889 acres held in taluqdári tenure at a revenue of Rs. 2,300. It belongs to the Raja of Sissaindi.

Opposite the police-station are the extensive remains of the old fort of Raja Himmat Gir Goshain, who commanded a force of some 1,000 Naga cavalry in the time of Shuja-ud-daula. He received the pargana of Amethi in jagir and built the market here which subsequently, in 1857, gave its name to the pargana. He seems to have been a person of some importance, for after the defeat of Shuja-ud-daula at Buxar he shut the gates of his fort upon him. After the restoration of order he considered it prudent to retire from Oudh, and obtained a small jagir near Hardwar, his home. The mud walls of the fort are still standing and are surrounded by a deep moat, now almost fallen in, and overgrown with grass and bushes. The fort was built on the deserted village site said to have been held by the Bhars and commands an extensive view of the country lying round. The town is administered under Act XX of 1856. It contains 521 houses, of which 335 were assessed to taxation in 1902; the total income being Rs. 745, which falls with an incidence of Re. 1-15-3 per assessed house and Re. 0-4-6 per head of population. The expenditure for the same year was Rs. 705, of which Rs. 430 were devoted to the upkeep of the town police and Rs. 180 to conservancy. Fairs are held at Goshainganj in honour of Debi Chaturbhuji in the month of Chait and on the Dasehra in Kuar; they are attended by some 5,000 persons. On the old Bhar *dih* there is a shrine of one Raja Bir, a local deity, of whom nothing is known. His

worship is performed by Hindu women on Tuesdays and Sundays.

HARAUNI, *Pargana* BIJNAUR, *Tahsíl* LUCKNOW.

A small village in the west of the pargana, lying in latitude 26° 42′ north and longitude 80° 45′ east, a short distance to the east of the road from Bani to Mohan, at a distance of five miles north-west of the former and seven miles from Bijnaur. It possesses a station on the Oudh and Rohilkhand Railway from Lucknow to Cawnpore, the line traversing the village lands from north-east to south-west. The place is otherwise of little importance, having neither a school nor a bazár. The village lands cover 700 acres and are held in joint zamindari tenure at a revenue of Rs. 1,000. There is but little irrigation from the few wells. The population at the last census numbered but 578 souls, Brahmans being the prevailing Hindu caste.

ITAUNJA, *Pargana* MAHONA, *Tahsíl* MALIHABAD.

A large village on the east of the main road from Lucknow to Sítapur, close to its junction with the branch road from Mal to Mahona; it is situated in latitude 27° 5′ north and longitude 80° 55′ east, at a distance of a mile and-a-half south-west from the pargana capital and eight miles north of Lucknow. It is of some importance as possessing a railway station, which lies close to the road, a postal sub-office and a police-station, and also as being the headquarters of a large taluqa. Markets are held here twice a week on Mondays and Fridays; and two fairs occur yearly: one known as the Sheo Barah for three days in March, and the other as the Ramlila, which lasts for ten days. There is a fine temple here, built by the present Raja. The population in 1901 numbered 2,397 souls, of whom 272 were Musalmans. Brahmans are the most numerous Hindu caste. The village has an area of 621 acres, of which 64 are revenue-free, the remainder being assessed at Rs. 1,250. No less than 112 acres are under groves. The soil is a good loam, and means of irrigation both from tanks and wells are sufficient.

The present owner of the Itaunja taluqa is Raja Indra Bikram Singh, a Panwar Rajput, who holds the estates of Raipur Ekdaria and Madhopur, consisting of 53 villages and three pattis in this district and the village of Agasad in Bara Banki. He claims descent from one Deo Rudh Rai, a native of Dharanagar in Gwalior. The story goes that Mahona and the neighbouring land were held by Rai Damar, a Kurmi, and Rai Mohan, a Murao. Both these men incurred the displeasure of the then Emperor of Dehli by their recusancy, and consequently one Ram Singh was sent to subdue them. Finding his task difficult, he summoned to his aid his brother, Deo Rudh Rai, who vanquished the defaulters and slew them, obtaining in reward the title of Raja and the Itaunja estate. The Emperor also sent to Deo Rudh Rai a *chaukhat* or stone door-frame, which is to this day regarded as an object of veneration. The present chief is twentieth in descent from the founder of the family.

JABRAULI, *Pargana* NIGOHAN, *Tahsīl* MOHANLALGANJ.

A large village in the north of pargana, lying in latitude 26° 37′ north and longitude 80° 59′ east, between the Bakh stream and the metalled road and the railway from Lucknow to Rai Bareli, at a distance of four miles south of Mohanlalganj. The village is the largest in the pargana, having an area of 2,488 acres assessed to a revenue of Rs. 2,614. The soil is chiefly loam, but there is also much clay in the neighbourhood of the large jhīl on the east, from which the village lands are irrigated. The population in 1901 numbered 1,506 persons, the majority of whom are Rajputs of the Janwar clan. There is a school here which was established in 1863. Jabrauli was first colonized by the Janwars of Mau about the end of the sixteenth century. They continued to hold the village with twelve others till shortly before the annexation, when they were dispossessed by the Khattri bankers of Mauranwan in Unao, who took their villages in farm. It is now held jointly by the taluqdars of Bahvi and Kanchanpur of the Mauranwan house; but the Janwars still hold Jabrauli and four other villages in sub-settlement.

JINDAUR, *Pargana and Tahsíl* MALIHABAD.

A very large village on the western borders of the pargana. It lies in 26° 58′ north latitude and 80° 38′ east longitude, on the road from Malihabad to Sandila, at a distance of seven miles north-west of the former. The village has an area of 2,318 acres and consists of a number of hamlets, of which the most important are Rahimabad, Bakinagar and Gadiakhera. The two former lie on the left bank of the Behta, a stream which runs dry in the hot weather, but frequently damages the *kharíf* crops in the rains. Markets are held weekly in Rahimabad and Bakinagar on Mondays and Thursdays respectively. Rahimabad gives its name to a station on the Oudh and Rohilkhand Railway, but the line does not touch the village, the station being situated in Tarauna, about a mile to the north. The total area of Jindaur is 2,318 acres, assessed as six maháls at a revenue of Rs. 4,455. It is said to be a very ancient village, the ancestors of the present Sheikh zamindars, Ahmad Husain and others, having according to the tradition cleared the jungle and founded the place in the days of Saiyid Salar. The owners are in reduced circumstances, and part of the land is passing out of their hands, owing in a great measure to their disunion. The inhabitants have a poor reputation, as for some years past crime has been rife in the village. The population in 1901 numbered 3,296 souls, of whom 903 were Musalmans. The land is generally good, but there is a considerable proportion of sandy *bhur* soil. Irrigation is effected from both wells and tanks, and the principal crops are wheat and maize. There are several temples and mosques in Rahimabad and Bakinagar, and some tombs said to be those of the martyr comrades of Saiyid Salar.

Jindaur formerly gave its name to a tappa of twelve villages, six of which were held by Sheikhs and six by Solankhi Rajputs. They are said to have settled here by Deo Rudh Rai, the Panwar founder of the Itaunja house, who came from Dharanagar in Malwa. The Solankhis are supposed to have accompanied him from Tonk, and the Sheikhs to have joined the migration from Malwa, under their leader, Salabat Ali. Another story says that they turned the Panwars out, and

captured the old Panwar fort of Jindaur. The Solankhi villages are now chiefly held by the taluqdar of Nandauli in Unao, but the old proprietors retain four in sub-settlement. The Sheikhs have been more fortunate, and retain Jindaur and other estates. They are known as the Ghor-charhas, apparently from their equestrian skill, although this name is a fairly common appellation of subcastes in Oudh and possibly points to a Hindu origin. During the mutiny they rendered much assistance to Mr. Kavanagh in his fight against Lakkar Shah, the faqír, who moved about the country endeavouring to keep alive the rebellion.

JUGGAUR, *Pargana and Tahsíl* LUCKNOW.

A large village on the extreme eastern borders of the pargana and district, lying in latitude 26° 52′ north and longitude 81° 6′ east, a short distance to the north of the road from Lucknow to Satrikh, and about two miles south of the main road to Bara Banki and Fyzabad. A short distance to the north of the village is the station on the Oudh and Rohilkhand Railway, which traverses the village lands from south-west to north-east. Juggaur has a total area of 2,276 acres, and is highly cultivated and amply irrigated from wells and tanks. The village itself is placed among fine groves of trees, which cover over one hundred acres, and contains a few good brick houses belonging to the Musalman proprietors. The population in 1901 numbered 2,741 persons, of whom 809 were Musalmans, the remainder being chiefly Ahirs and Lodhs. There is a village school here, but there is no trade, the population being chiefly agricultural. Juggaur is said to be a very old place, and to have been founded by one Jogi Jagdeo; but at the time it was taken by the Musalmans it was one of the Bhars' headquarters. There are in the village three tombs of the men who fell in the fight against them, those of Ahmad Shahid, Qazi Kallan and Shahid Zain-ud-Din. The Musalmans belong to the family of Qidwai Sheikhs and trace their origin from Qazi Qidwat-ud-din, a brother of the king of Rum, who is said to have come to Hindostan in 1184 and to have been made governor of Oudh. They state that they conquered 54 villages in this part of the country and were granted a *farmán* by the Sultana Rizia

bestowing on them the proprietary right. Different members of the family attained high positions under the Dehli Emperors, and one of them founded the taluqa of Gadia in Bara Banki and another was the ancestor of the Raja of Jahangirabad. A third taluqdar, of Jasmara in Bara Banki, also belongs to this family; the estate was founded by Muzaffar Ali, who was killed in the mutiny by the rebels. The state of the Musalman zamindars has somewhat deteriorated of late years, as much of their lands has been mortgaged, the possession of a considerable proportion having thus passed to a Lucknow pleader. Of all the sharers, Fazal Khan alone has improved his position. Further mention of the family will be found in the Bara Banki volume.

KAKORI, *Pargana* KAKORI, *Tahsîl* LUCKNOW.

The capital of the pargana is a considerable town lying due west of Lucknow, in latitude 26° 52′ north and longitude 80° 48′ east, at a distance of about eight miles from the district headquarters. About a mile to the north runs the metalled road from Lucknow to Malihabad, which is connected with Kakori by a metalled road and near the junction of this branch road is the railway-station. The place possesses a police-station, post-office, an anglo-vernacular middle school and an upper primary school, both attended by about 70 scholars. The latter is situated in one of the old baradaris. There are two bazárs held in the Katra and the Kothtaleganj, and the annual sales are said to amount to Rs. 45,000. The population, which in 1869 numbered 8,220 souls, had risen at the last census to 8,933 persons, of whom 3,560 were Musalmans. Several of the Sheikh families of Kakori are of considerable antiquity and wealth, including among them many of the Lucknow pleaders, who have beautified the town with some well-built brick houses and baradaris. Many of the inhabitants are engaged in Government service. The town lands cover 2,461 acres and are held in zamindari tenure at a revenue of Rs. 2,275. As much as 545 acres are occupied by groves which surround the town on all sides.

Kakori is administered under Act XX of 1856. In 1902 it contained 1,947 houses, of which 1,060 were assessed. The

income from the house tax was Rs. 1,205, falling with an incidence of Re. 1-0-7 per assessed house and Re. 0-2-0 per head of population. The total income from all sources was Rs. 1,450, and the expenditure Rs. 1,384. Of this Rs. 630 were devoted to the upkeep of the town police and about Rs. 450 to conservancy.

The place is of great antiquity. It is said to have been originally inhabited by Bhars, whose fort was known as Kakorgarh. These Bhars were probably expelled by the Bais, for this was one of the parganas included in the Baiswara kingdom and the Bais Raja, Sathna, the father of Tilok Chand, fixed his headquarters at Kakori. His estates extended as far as the city of Lucknow, which then belonged to the Jaunpur sovereign. The story, as told by the Musalmans of the place, states that in the time of Sultan Husain Shah of Jaunpur three Saiyids, by name Ahmad, Hamid and Muhammad, on their return from a pilgrimage to Mecca, sounded the *azan* on the banks of the Sai near Mohan. The subjects of Raja Sathna, who had ordered that the *azan* should not be sounded in his dominions, killed two of the three Saiyids, while the third escaped to Jaunpur. In consequence of this outrage an army was sent against the Bais, whose fort at Rai Bareli was taken. The Raja fled to Kakori and escaped for the time being owing to disturbances in Bengal. Shortly afterwards a second complaint was made against the Raja. A certain Saiyid with his wife and child had settled near Kakorgarh on the high ground where the Chaudhri's house now stands. He had taken service under the Raja, and while he was absent collecting rents his wife and daughter were overheard singing the *malar*. When the Raja discovered that there were two Musalman women in the place, he seized them, but they committed suicide in order to avoid disgrace. The Saiyids thereupon complained to Jaunpur and a second force was sent by Sultan Husain under his Wazir, Malik Asad-ud-din. The Wazir gave out that he had quarrelled with the king, and was on his way to Dehli; and he invited all the Rajput chiefs to enter his service. Raja Sathna complied and welcomed the Wazir to his fort at Kakori; whereupon the Musalmans turned upon the Hindus and exterminated them. In

reward for this exploit the Sultan gave the lands of Kakori to the Wazir and his officers. From the son of the former, Malik Maruf, and the sons of his two daughters, Malik Baha-ud-din Kaiqubad and Malik Nasrat-ud-din, are descended the Malikzadas of Kakori. They were made qazis and chaudhris of the pargana, and their descendants still hold the proprietary rights of the place.

There are several famous men among the Musalmans of Kakori. A little below the fort to the south may be seen the tomb of Sheikh Bhikhan Shah, a faqír of the Kabira sect, who was as learned as he was pious and died in 981 H.* Close by it are the tombs of his disciples, Sultan Gulrat of the imperial family of Dehli, and his foster-brother, Shams-ud-din. The inscriptions on the tomb state that they were built in 1580 and 1627 A.D. Further on outside the town to the south-east are two other dargahs in honour of Makhdum Shah, Muhammad Kazim and Makhdum Shah Turab, in whose memory annual festivals are celebrated and a great fair is held, attended by large numbers of people from Lucknow and the neighbouring villages. On the west is the tomb of Azmat-ullah, built in the reign of Shahjahan, to whose daughter Azmat-ullah was tutor, and who, his descendants say, also gave instruction to Aurangzeb himself.

KAKORI *Pargana, Tahsíl* LUCKNOW.

This the smallest pargana of the district, is bounded on the east by Lucknow, on the south by Bijnaur, on the north by Malihabad, and on the west by pargana Auras-Mohan of Unao, from which it is separated by the Nagwa or Loni river, a small tributary of the Sai, that rises near Mohan and flows in a south-easterly direction along the borders of this pargana into Bijnaur. Part of the northern boundary is formed by the Behta, which flows into the Gumti above Lucknow. The pargana is traversed from west to east through the centre by the useless canal of Ghazi-ud-din Haidar, which, on account of its faulty construction, does not even carry off the drainage. The southern half of the pargana resembles Bijnaur, the soil being a heavy clay, dotted

* Ain-i-Akbari, Vol. I., p. 546.

with jhíls and interspersed with stretches of barren *úsar*. The northern portion possesses a fair loam soil, this being generally characteristic of the watershed of the Gumti, as clay is of the valley of the Sai.

The total area of the pargana is 38,144 acres or 59·5 square miles. Of this, 21,495 acres or 57 per cent. were cultivated in 1902, the double-cropped area being 5,660 acres or 26 per cent. of the cultivation; of the remainder, 30 per cent. was barren, two-thirds of this consisting of unculturable waste chiefly in the form of *úsar*. The grove area is large as elsewhere, amounting to 1,728 acres, but most of this is to be found in the immediate vicinity of Kakori town. Excluding the groves, the culturable area is very small, comprising only 3,200 acres, and most of this is in the form of fallow. There has been a noticeable increase in the cultivation since the settlement of 1866; but the difference, amounting to about 2,300 acres, is not so marked here as elsewhere. The irrigated area in 1902 was 8,058 acres or over 37 per cent. of the cultivation. Over three-fourths of this is watered from the wells, which number about 1,150, of which 335 are of masonry—a figure which shows a very great increase since the last settlement. This increase is of great importance, for formerly the pargana was chiefly dependent on its tanks, and these, though numerous, are unsatisfactory as having a tendency to dry up when they are most needed. At present, however, the pargana is fairly secure, and the precarious villages are few in number, only one, Khanpur Mau in the extreme west, suffering in any serious degree from a deficiency of water. The rivers and their diminutive affluents are very little used for irrigation, only about 600 acres being thus watered. Wells almost everywhere admit of easy and inexpensive construction, the average depth at which water is found being no more than seventeen feet. In many of the wells the water is of a brackish nature, as in Bijnaur, the probable cause being the prevalence of *úsar*.

As in Bijnaur, too, the principal crop is rice, which covers about 30 per cent. of the cultivated area. Next in the kharíf comes juar, followed at a considerable distance by maize and bajra. In the rabi, gram and peas take the lead, being largely sown

as a second crop after rice. Almost an equal area is occupied by wheat, most of which is sown alone. The area under barley is also considerable, and covers some 11 per cent. of the total cultivation. The rental, as determined at the settlement of 1896, is low, the rates ranging from Rs. 9-6-0 per acre of *goind* to Re. 1-13-0 per acre of *bhur*. The average rate for loam soils is Rs. 5-13-0 per acre, and for clay Rs. 5-1-6. Privileged rates are paid, as usual, by the higher caste cultivators. About 76 per cent. of the area is held by the ordinary tenants, whose holdings are on an average no more than 2·09 acres. Under-proprietors hold ten per cent., but the individual areas are again very small. Holders of *sír* and *khudkásht*, on the other hand, who occupy nearly eight per cent., are better off, with an average of 5·7 acres a-piece. Practically the whole area is held at cash rates. The revenue demand at the summary settlement was Rs. 42,425. This was raised to Rs. 44,276 in 1866; and at the last settlement to Rs. 56,515, giving an enhancement of Rs. 12,239, or 27·6 per cent. on the expiring revenue. The increase was made progressive, the full demand being reached in 1907. The incidence in 1902 was Re. 1-15-9 per acre of cultivation and Re. 1-1-4 per acre of the whole area, being the lowest of any pargana in the district.

At the census of 1869 the population numbered 31,729 souls, and since then it has increased steadily. In 1902 there were 35,655 inhabitants, of whom 18,103 were males and 17,552 females. Muhammadans numbered 6,563 or over 18 per cent.—a higher proportion than in any other pargana. The chief cultivating classes are Musalmans, Ahirs, Lodhs, Pasis, Thakurs, Chamars and Brahmans; but this does not exhaust the list, nor is any one caste specially predominant. Kakori is a considerable town, but of the remaining 64 villages, none are of any importance, and only one, Amethia-Salempur, which lies near the railway station of Kakori, has a population of over 1,000 inhabitants. There are bazárs at Kakori and Muhammadnagar, the latter being generally known as Bazár Bangla.

The pargana was formerly of more importance. It was the thoroughfare for the traffic between Lucknow and Cawnpore, which passed along the unmetalled road that leads to Mohan, and crosses the Sai near Neotini in Unao. This road was

formerly embellished by spacious saráis, bazárs, and handsome bridges and wells, built by the wealthy Lucknow officials to perpetuate their names and memories. The bridges and wells remain ; but the bazárs, deserted for the metalled road and the railway, are in ruins. The first of these was Saadatganj, built by the Nawab Saadat Ali Khan, in 1800; then comes Fatehganj, built by Aṣaf-ud-daula to celebrate his victory over the Rohillas. The place is still standing, but is no longer used as a bazár. The fine bridge over the Nagwa, which the road crosses about twelve miles from Lucknow, was built by Maharaja Tikait Rai, the minister of Asaf-ud-daula; he also built Tikaitganj, on the right bank of the stream, which now lies in ruins. Close to Fatehganj is Khushalganj, and on the left bank of the Nagwa is another, known as Ibrahimganj. Many mosques and tombs adorn the roadside, but most of these are in ruins. This deserted road still forms the chief means of communication for the south of the pargana. The north is served by the Oudh and Rohilkhand Railway, with a station near Kakori, and close to this runs the road from Lucknow to Malihabad and Hardoi, from which a metalled road takes off at the railway station and gives access to the town of Kakori.

At the time of the last settlement the villages of the pargana were divided into 109 mahals. Of these, 68 were held in zamindari tenure, three by taluqdars, two by Government, and 36 by pattidári bodies. There are no resident taluqdars. Mirza Jafar Ali Khan owns Muzaffarnagar; Reari belongs to the Mahant Har Charan Das; and the Rana of Khajurgaon holds Ibrahimganj. Musalmans own half the pargana, and belongs chiefly to the Sheikh and Qazizada families of Kakori. One-fourth is held by Rajputs of the Bais and other clans; but they have lost ground considerably since the settlement of 1866. The Musalmans have not only retained their old estates, but increased them. The other chief gainers are the Bania and Khattri money-lenders, Kashmiri Brahmans and Kayasths. The only other landholders are Brahmans, Lodhs, Ahirs and Jats, but their estates are very small.

The history of the pargana is that of the town of Kakori, which has already been given. It was recorded as a pargana

as early as the time of Akbar. In the time of the Nawabi it was generally held as a separate mahal, but from 1843 the pargana was included in the chakla of Sandila in Hardoi.

KALI-PACHHIM, *Pargana* BIJNAUR, *Tahsíl* LUCKNOW.

This village lies in the east of the pargana, in latitude 26° 44′ north and longitude 80° 57′ east, a short distance west of the main road from Lucknow to Mohanlalganj and three miles east from Bijnaur. To the west of the village lies the chain of winding jhíls that ultimately forms the Bákh stream. The place is of some antiquity: to the south-west of the main site is the mound of Kali-Khera, which is said to represent one of the twelve forts of Raja Bijli, the Pasi chieftain, who held the Bijnaur pargana and was overthrown by the Chauhans of Amausi. The latter no longer hold Kali Pachhim in entirety, for a large part of the village has been purchased by the Hon'ble Rai Sri Ram Bahadur, the Kayasth taluqdar of Rasulpur in Fyzabad. The total revenue is Rs. 3,515. The village has been partitioned into 14 mahals, and this in some measure accounts for the losses of the Chauhans. It has an area of 3,028 acres, and consists chiefly of a clay soil, and is irrigated from the jhíls and tanks. The population in 1901 numbered 1,978 souls, the majority of whom are Pasis. There is a lower primary school here.

KASMANDI, *Pargana and Tahsíl* MALIHABAD.

There are two villages of this name in the pargana, known as Kasmandi-Kalan and Kasmandi-Khurd, both of which are of considerable size and importance. Kasmandi-Kalan lies in latitude 26° 56′ north and longitude 80° 47′ east, about four miles east of Malihabad and two miles north of the Behta river. The village lands are extensive, covering 1,440 acres; they consist of the two mahals of Kasmandi and Hafiznagar, a small hamlet which lies to the south and extends as far as the river. The main village is surrounded with fine groves, which cover no less than 253 acres. It is held in pattidári tenure at a revenue of Rs. 1,515, while Hafiznagar consists of a small zamindari holding, assessed at Rs. 185. The

village lands are highly cultivated and irrigated from tanks and wells. The population of the two sites at the last census numbered 2,008 persons, of whom 780 were Musalmans. The place contains several good houses, a post-office and a flourishing school, to which a girls' school was formerly affiliated, but has since been abandoned. A small bazár is held here weekly. The place is said to take its name from one Raja Kans, who was defeated and slain by Saiyid Salar Masaud. Outside the village are numerous tombs of the fallen, and two especially are pointed out as the tombs of Saiyids Hashim and Qasim. The village is still owned by Muhammadans, who are said to be descended from the settlers left here by the invader. The place has long been the favourite residence of Musalmans, some of whom have been distinguished for their learning and wealth. Hafiznagar was bought from the Sheikhs by the Bazid Khel Pathans of Barigarhi.

Kasmandi-Khurd lies in latitude 26° 57′ north and longitude 80° 44′ east, at a distance of two miles to the north of Malihabad station on the road to Kalyanmal, and about four miles north-west of Kasmandi-Kalan. It covers an area of 2,228 acres, of which a large amount consists of barren *úsar*. About half the lands are cultivated and are extensively irrigated from tanks. It contained in 1901 a population of 1,838 persons, of whom 402 were Musalmans. The Hindu inhabitants are chiefly Pasis. This village possesses a small bazár, but no school. It gives its name to the taluqdari estate owned by Ahmad Khan of Malihabad and is held at a revenue of Rs. 2,800. The place also is said to have been a part of the dominion of Raja Kans, and came into the possession of Faqir Muhammad Khan during his tenure of the pargana from 1837 to 1843. It seems formerly to have been held by the Janwars of Kharawan.

KATHWARA, *Pargana* MAHONA, *Tahsil* MALIHABAD.

A large village in the west of the pargana, situated on the banks of the Gumti, in latitude 27° 1′ north and longitude 80° 82′ east, at a distance of some four miles south-east of Itaunja and nine miles north of Lucknow. It covers an area of 3,181 acres, being the largest village in the pargana, and is held in pattidári tenure at

a revenue of Rs. 3,000. The cultivated area is about 1,450 acres, but the soil is poor in the upland portion and means of irrigation are very deficient. About 500 acres lie in the Gumti khadir, and when not flooded yield excellent harvests. No less than 366 acres are under groves, which almost surround the village site. To the south the banks of the river are greatly broken by ravines. A large proportion of the land is cultivated by the Chauhan owners. The population in 1901 numbered 2,056 souls, of whom 74 were Musalmans. The Hindus are chiefly Rajputs and Chamars. Kathwara is the parent village of an estate held by Chauhans, who in 1866 owned 32 villages, but their possessions have greatly diminished of late years, as Kathwara alone remains to them. These Chauhans are said to have come about the same time as the Panwars, about 500 years ago, from Mainpuri under Acharaj and Bacharaj, and to have turned out the Kurmis under Rai Dhandu, who had a strong fort in Kathwara. They were a very turbulent set of men and were never quiet in the Nawabi. On one occasion they carried their depredations into the very city of Lucknow, and a large force was sent against them, but they kept in retirement till the matter had blown over and then returned to their village. Again, in 1851, they refused to pay their revenue and had to be reduced to order by the chakladar, Khan Ali Khan, with a body of the King's troops.

Kathwara appears to be a very ancient place. The story goes that in the Dwapar age the village was held by one Daiyat Hansan Dhuj, who had seized the horse that Arjun Pandava had let loose during the horse sacrifice. He was then attacked by Arjun, and his allies and the place where the armies met has been called Katak-wasa, "the meeting of the armies," ever since. Hansan is said to have had a large cauldron which he kept full of boiling oil, and he vowed he would throw into it any one of his army that lingered. The victim was his son, Sadhanand, who had stayed behind for one more day at the entreaties of his wife; but, like St. John, he emerged unhurt. At Chandanpur, a hamlet to the east of Kathwara, is the place where the cauldron was set up, and ashes are still said to be dug up there. Close to it is a small shrine of Chandika Devi.

After this dynasty came the Bhars, and after the Bhars the Kurmis.

KHALISPUR, *Pargana and Tahsil* MALIHABAD.

A village lying in the south of the pargana between the Kakori boundaries and the Behta river which flows to the north-east. It lies in 26° 52′ north latitude and 80° 45′ east longitude, at a distance of seven miles west of Lucknow and three miles south-east of Malihabad. The village lands cover 565 acres and are held on revenue-free tenure. The soil is chiefly a good loam, with ample means of irrigation from wells and tanks. In the east of the village there is a large area under groves which cover altogether 120 acres. The population at the last census numbered 1,526 persons, of whom 459 were Musalmans. There is a village school here which was established in 1863. Khalispur is held in zamindari tenure and is the headquarters of a family of Qandahari Pathans, who claim to be the most noble Pathan family in Oudh. Yusuf Khan, the father of Abd-ur-Rahman Khan, came to Oudh in the time of Shuja-ud-daula and settled in Khairabad in 1753. His son performed good service in a contingent supplied by the Nawab for the use of the English Government, and was granted Khalispur and eleven other villages in jagir. Formerly the village had been held with 25 others on a rent-free tenure by the Pirzada Shah Madan Pir, who received them from the Emperor of Dehli. They were confiscated by Shuja-ud-daula on witnessing the saint's grief at the sight of the head of the Rohilla chief, Hafiz Rahmat Khan. The latter had been a disciple of the Pir, and when after his defeat his head was brought before the Nawab, and no one recognised it, some one suggested that the Pir would know, and he was called. On beholding it he at once recognised the head and for the grief he displayed shared the ruin that had befallen his friend.

KHARAWAN, *Pargana and Tahsil* MALIHABAD.

A considerable village in the south-west of the pargana, on the south bank of the Behta; it is situated in latitude 26° 55′ north and longitude 80° 39′ east, at a distance of four miles west

of Malihabad and a mile south of the Sandila road. The village lands extend to the Unao border on the south, and beyond the Behta on the north; they cover 2,654 acres and are assessed at Rs. 3,580. There is a large amount of barren and waste land, especially on the south, but more than half the village is cultivated, although means of irrigation are deficient. The soil is chiefly a weak sandy loam, and crops are of an inferior description. The population at the last census numbered 1,872 persons, most of whom are low-caste Hindus. Markets are held here weekly, and there is a small school in the village.

Kharawan formerly gave its name to a tappa held by Janwars, but the village, with most of their possessions, has passed into other hands and now belongs to the taluqdar of Sahlamau. These Janwars state that at an early date the south-west of the pargana was held by Arakhs, who appear to have become Musalmans after Saiyid Salar's invasion. In the village of Kharawan lived a Brahman with a beautiful daughter, and she was sought in marriage by one of the pervert Arakhs. In his extremity he sought the aid of some Janwars, who were passing through on a pilgrimage to Gaya. On their return, they attacked the Musalmans, and drove them out of their villages, and for this exploit they gained the title of Lohnjars, or men of iron. The tappa, which once consisted of twelve villages, was broken up during the Nawabi, and all but a few have passed to the Pathans and Sheikhs.

KHUJAULI, *Pargana and Tahsil* MOHANLALGANJ.

A village lying in latitude 26° 43′ north and longitude 81° 2′ east, at a distance of three miles north-east of Mohanlalganj on the road to Goshainganj at its point of junction with the unmetalled road from Lucknow to Nagram. The place is now of little importance, having a population of 1,327 persons. It is one of the headquarters of the Janwars who settled here about the end of the sixteenth century, and received this village and Mau from the Sheikhs of Amethi. In 1811 it was made the capital of a new pargana which belonged to the chakla of Baiswara. The village is still held by the

Janwars in pattidári tenure at a revenue of Rs. 1,550. It has an area of 1,768 acres, and consists for the most part of a heavy clay soil which is irrigated from the tanks.

LUCKNOW CITY.

Lucknow, the headquarters of the district and the capital of Oudh, is the largest city of the United Provinces and comes next after the three presidency towns of all the cities of India. It lies mainly on the south bank of the river Gumti, at a distance of 610 miles from Calcutta, 199 miles from Benares, and 42 miles from Cawnpore, in 26° 52′ north latitude and 80° 56′ east longitude. It is healthily situated at a height of 403 feet above the sea. Viewed from a distance, and not too closely scrutinized, Lucknow is one of the most beautiful and picturesque large cities in the world. It contains two noble mosques, an imambara of imperial dimensions, some magnificent tombs and great palaces, besides a host of garden houses, pavilions, town mansions, temples and mosques, all erected during the last century by a number of wealthy and prodigal kings and their equally lavish courtiers. The interior of the city, however, does not correspond to its brilliant external appearance. It has certainly finer and broader streets than most oriental towns; but these are due to the destruction of numbers of houses for military purposes after the mutiny. A glacis half a mile broad was cleared round the old fort, and three military roads radiating from it were driven right through the heart of the city. The other streets, however, are frequently narrow and dirty, and the bazárs have a poor and squalid appearance. On closer examination the larger buildings almost invariably cause a feeling of disappointment, for Lucknow represents the glorification of stucco, and now that the first freshness has worn off, most of them present an appearance of extreme tawdriness.

The most debased examples of architecture in India are to be found in Lucknow, and in this city alone has the oriental falsified Fergusson's maxim and become vulgar. At the same time there are many buildings whose sky line and general plan are commendable. Seen from a distance, too, the fantastic

domes and pinnacles of the Martiniere, Chhatar Manzil and Qaisarbagh are very picturesque, while the more ancient tombs and minarets rise proudly and rebukingly above them, often dark grey with moss or green with grass, while the others are blazing with gold. One feature of this fantastic architecture may be mentioned. On the top of any square building four flying buttresses are sent from each corner, not, however, to support any Gothic pinnacle, but simply to meet each other; no modern building seems complete without some of these, looking like a pair of shears or the charred rib of some mighty ship. Gilt domes, made of copper covered with gilding, gilt umbrellas and balustrades of burnt clay with gilt spikes, are among the tawdry ornaments which still render a Lucknow view bright and sparkling.

As usual in Indian cities, few buildings except mosques or tombs were erected by the nobles or the merchants. It was dangerous for anyone except the king's nearest relatives to build a fine mansion. After annexation a number of town houses were built or greatly enlarged by the nobility of Oudh. A general feature is an imposing gateway consisting of arch within arch, rising from the same base and covered with arabesque details, gaudily coloured. The masonry is so bad that houses built only a few years ago are already in a state of ruin and decay, and such buildings are often represented to be old manssions whose owners since annexation are no longer able to keep their ancestral halls in repair. The redeeming feature, as remarked by Lord Valentia, is the Lucknow plaster, the finest kind being made from the shells left in ancient lakes now dried up. When the work is good this plaster is really more bright and pure in appearance than marble, and the effect when lighted up with thousands of lamps is surprisingly beautiful.

Perhaps the greatest ornament of the city is the picturesque eminence which is crowned by the Residency. The old mosque, the magnificent bargad tree, the stately walls covered with creepers and dense cloaks of dark foliage, and the lofty tower surmounted by the Union Jack, which proudly flies day and night, rise grandly about the numerous ruins interspersed with shrubbery, and bright with

roses and oleanders. Near at hand, behind an artificial mound and half hidden by groups of gigantic bamboos, their lofty heads feathering down almost to the ground, lies the graveyard, and there among many cypresses are the graves or cenotaphs of some 2,000 Englishmen and women who perished in the mutiny. The Residency stands about three hundred yards from the banks of the Gumti and was completed by Asaf-ud-daula about 1780. It is far too famous a place and too generally known to require a detailed description, and for this the reader must be referred to Mr. Gubbins' book and other works, in which full and complete plans and accounts can be found. At first no military guard was attached to the Resident; but when Colonel Bailey held this office, a guard of honour was appointed and a house built for it by Saadat Ali Khan close to the gate of the Residency enclosure, which thus obtained its world-famous name of the Bailey-guard Gate.

The Residency, like the great Imambara, affords a remarkable contrast in stability with the more modern buildings of Lucknow. It was exposed for five months to a cannonade from heavy artillery at a range of three hundred yards, yet the remaining walls are quite firm, although hardly a square yard is unmarked by cannon shot. In the Qaisarbagh, on the other hand, though not sixty years old, decay has made great progress; one entire side of the main quadrangle has been removed and the others are more or less ruinous.

The great Imambara bears ample testimony to the solidity of the work of the older *régime*. Although it was built over a century ago, not a brick has fallen from the vast vault in spite of the shameful way in which this really fine building was handled in being used as a gunpark and arsenal for many years after the reoccupation of Lucknow. It stands within the enceinte of the old Machchi Bhawan fort to the west of the main road. It was erected by Asaf-ud-daula in the year of the great Chalisa famine of 1784, to give some relief to the suffering people. It is said that many of the respectable inhabitants of the city were compelled by want to place themselves among the workmen, and that to save their honour and keep themselves unknown their names were told over and their wages paid

at night. The building consists of a single immense hall. Its dimensions are 162 feet long by 53 feet 6 inches wide. On the two sides are verandahs, respectively, 26 feet 6 inches and 27 feet 3 inches wide, and at each end an octagonal apartment, 53 feet in diameter. This vast building is covered by vaults of a very simple form and still simpler construction, being of a coarse concrete several feet in thickness, which stands without thrust or abutment, and is apparently more durable than the most scientific gothic vaulting: it is certainly cheaper and far more easily made, since it is literally cast on a mud form which is moulded according to the fancy of the architect. It is said to have cost a million of money. The magnificent ornaments and gaudy decorations with which its walls were once covered are gone; but the place has suffered little from the desecration it underwent in being used as an ordnance storehouse. The architects were invited to submit their plans in competition; the Nawab only stipulated that the building should be no copy of any other work, and that it should surpass in beauty and magnificence anything of the kind ever built. The successful competitor was one Kifayat-ullah, and it would be hard to say that this conception falls at all short of the large and liberal stipulations of the monarch. The building is as solid as it is graceful, built from very deep foundations, and no wood is used in its construction. Asaf-ud-daula at his death was buried in it, a perfectly plain masonry slab without any inscription marking his last resting-place.

From the terraced roof of the Imambara a magnificent view of the city can be obtained, and it will perhaps be better to give a brief description of the neighbouring buildings before proceeding to the general account of the city and cantonments. The city is divided for municipal purposes into six wards, each of which contains a great number of muhallas or quarters. These wards are conterminous with the police circles of the city, and are known as the Chauk, which lies to the south-west of the Machchi Bhawan; Daulatganj to the north-west; Saadatganj to the south-west and beyond the Chauk; Wazirganj, south of the Machchi Bhawan and east of the Chauk and Saadatganj; Ganeshganj in the south-east, which includes

Hazratganj and the civil lines; and Hasanganj to the north of the river Gumti.

The Machchi Bhawan stands in the centre of Lucknow and is the name given to the great mound overhanging the Gumti, on which stood the old fort. From it the stone bridge of Asaf-ud-daula leads across the river. This mound is the oldest part of Lucknow and was formerly known as the Lachhman Tila, a name said to be derived from Lachhman, the brother of Rama. The fort was first built by the Sheikhs of Lucknow, and was long celebrated for its strength. It was then, however, of much smaller size than the later structure. Here the Sheikhs had their houses, known as the Mubarak Mahal and the Pánch Mahal from its five storeys, but these stand no longer, having been demolished with other buildings. When Saadat Khan first came to Lucknow in 1732, he hired these houses at a monthly rent of Rs. 565. The money was paid at first, but his successors by a natural transition of sentiment got into the habit of looking on them as their own, and after Safdar Jang and Shuja-ud-daula had, respectively, written agreements to pay rent, but had never done so, Asaf-ud-daula gave up the farce and appropriated the houses outright. The old stronghold was rebuilt by Safdar Jang, and it was thenceforth known as the Machchi Bhawan, from the fish which was the crest of the Subahdar in his capacity of a *mansabdar* of 7,000. His minister, Newal Rai, sank the wells of the stone bridge, but he did not live to complete it, and it remained to be finished by Asaf-ud-daula. This bridge was for a long time the only one in Lucknow, and the principal line of traffic to Sítapur and Fyzabad. Within the Machchi Bhawan, over-looking the river, is the mosque built by Aurangzeb on the site of the old shrine of Lachhman Tila on his return from performing a similar act at Ajodhya. This mosque is altogether thrown into the shade by Asaf-ud-daula's splendid mosque and Imambara to the north, and the Rumi Darwaza, popularly supposed to be an imitation of the gate at Constantinople from which the Turkish Government derives its name. The fort of Machchi Bhawan was blown up on the night of the 30th of June 1857, after the retirement of the British garrison to

the Residency. After reoccupation it was again put in order and reconstructed on modern military principles, but about 1865 the post was abandoned and the works destroyed. The mound is now crossed by the road from the Chhatar Manzil along the river to Husainabad, which passes along the north front of the Imambara courtyard and through the Rumi Darwaza.

After the mutiny the ground was cleared for a space of half a mile around the Machchi Bhawan, and the oldest parts of Lucknow, known as the Bajpei and Ismailganj muhallas, were destroyed. For many years the ground between the Chauk and the Gumti was a dismal waste covered with *dêbris* and rubbish of all descriptions. In 1887 this space was cleared and converted into a beautiful undulating garden known as the Victoria Park and maintained from the funds of the Husainabad Trust. This is skirted on the west by the Cromwell Road, while to the south and south-east of the Machchi Bhawan runs the Circular Road from the Chauk to the iron bridge.

South of this road is the Residency already described, and beyond this towards the river we come to the remains of the Farhat Bakhsh. The part of this building which overlooks the river is now joined to the Chhatar Manzil; it was built by General Martin and was bought from him for Rs. 50,000 by Saadat Ali Khan, who made many additions, including the Lal Baradari or throne-room. The latter is now used as the Provincial Museum with its fine collection of books, coins and other treasures. Among them is to be seen an admirable model of the Residency and the adjoining buildings from which a better idea of the situation can be obtained than from any description. The Lal Baradari, otherwise known as the Qasr-us-Sultan, was set apart for royal darbars; and at the accession of a new King it was the custom for the Resident to seat him on the throne and then to present a *nazar* to him in token that the British authorities confirmed his assumption of the Government. It was in this room that the attempt on the throne by Badshah Begam and Munna Jan took place as is recorded by Sir W. Sleeman,* and it was in pursuance of this custom that the insurgents attempted to force the Resident,

* Tour in Oude, Vol. II., p. 151 and Oudh Blue Book, 1859.

Colonel Low, to present an offering to Munna Jan as he sat on the throne, thinking thus to confirm the usurper's authority. Adjoining the Farhat Bakhsh on the south are the two buildings known as the Darshanbilas and the Gulistan-i-Iram, the former being now the Chief Engineer's office and the latter forming part of the museum. Both of these were built by Ghazi-ud-din Haidar..

Beyond them are the two Chhatar Manzil palaces, of which the larger faces the river and is now known as the United Service Club, while the lesser is occupied by the Small Cause Court, registration office and the office of the Department of Land Records and Agriculture. Both of these were begun by Ghazi-ud-din Haidar and finished by his son. The King himself then occupied the Farhat Bakhsh, and these two buildings were constructed as a residence for his wives. To the north of the Chhatar Manzil is the Terhi Kothi, now occupied by the Judicial Commissioner, which was built by Saadat Ali Khan. To the south-west stands the new court of the Judicial Commissioner and to the south the Chini Bazár built by Ghazi-ud-din Haidar. It is now chiefly in ruins.

Beyond this again stands the Qaisarbagh, the great work of Wajid Ali Shah, which was commenced in 1848 and finished in 1850 at a cost, including the furniture and decorations, of eighty lakhs of rupees. Between the great quadrangle and the Chini Bazár stand the two tombs of Saadat Ali Khan and of his wife, Murshidzadi. Both of these tombs were built after their death by their son, Ghazi-ud-din Haidar. The spot on which Saadat Ali Khan's tomb now stands was formerly occupied by the house in which Ghazi-ud-din Haidar lived during his father's lifetime; and it is reported that when he came to the throne and occupied Saadat Ali Khan's palace he remarked that as he had now taken his father's house, it was but fair that he should give up his own to his father. Accordingly he gave orders to destroy his former abode and raise on its site a tomb to Saadat Ali Khan. The Qaisarbagh is approached from the open space extending to the river on the north-east by a gateway which is now in ruins, very little of the original structure remaining, and known as the Jilau-khana, or place where the royal processions

used to form. Turning to the right through the gateway we cross the site of the Chini Bazár, which no longer exists, and thence under a gate flanked by green mermaids we come to Hazratbagh. On the right hand lie the Chandiwali Baradari, once paved with silver, the Khas Muqam and the Badshah Manzil, the special residence of the King, erected by Saadat Ali Khan and included by Wajid Ali Shah in the plan of his new palace. His Wazir, Nawab Ali Naqi Khan, used to reside above the mermaids' gateway in order that he might be close to the King and obtain information of all he was doing. On the left stands the large confused pile of buildings called the Chaulakhi, built by Azim-ullah Khan, the King's barber, and sold by him to the King for four lakhs. It formed the residence of the queen and the chief wives. The rebel Begam held her court here, and it was in one of the adjoining stables that the British captives were kept for weeks. Proceeding along the roadway we pass the place where Wajid Ali Shah used to sit in the days of the great fairs dressed in the yellow clothes of a faqír. His seat was under a large mulberry tree surrounded by a marble platform; it was painted a bright red to a height of twelve or fourteen feet, a treatment which apparently proved fatal, for the tree has died. The place now forms part of the ground for the Government training school which occupies the site of the old military prison. Moving onwards we pass under the Lakhi gateway and enter the magnificent open square of the Qaisarbagh proper, the buildings round which were chiefly occupied by ladies of the court. In the month of August a great fair used to be held here, known as the Jogia Mela, to which the whole town was admitted. Proceeding past the stone Baradari, which is now the property of the Maharaja of Balrampur and under the western Lakhi gate, we have on our left the buildings known as the Qaisar Pasand. This was built by Roshan-ud-daula, the minister of Nasir-ud-din Haidar, and confiscated by Wajid Ali Shah, who gave it as a residence to his favourite concubine, Mashuq-us-Sultan. In the lower storeys of this building the Dhaurahra party of captives were confined, and from it they were taken to be killed on the spot marked by the memorial in front of the eastern gate. On the

right there was another Jilau-khana; but this has disappeared, the road that passed through it leading out of the Qaisarbagh opposite the Sher Darwaza under which General Neill was killed.

The buildings forming the quadrangle of the Qaisarbagh have been made over to the taluqdars of Oudh, who occupy them on the occasion of their visits to Lucknow. It was given by Lord Canning on condition that they should keep it in repair; but the whole place is in a very ruinous state and one entire side of the main square has been removed.

To the north-west of the Qaisarbagh stands the large and handsome building known as the Roshan-ud-daula Kothi, which is now used as the district cutcherry. It was built by the same minister of King Nasir-ud-din Haidar who constructed the Qaisar Pasand.

To the east of the Qaisarbagh and facing the open space between the palace and the river is the Tarawali Kothi or observatory, which is now occupied by the Bank of Bengal. This house was built by Nasir-ud-din Haidar under the superintendence of Colonel Wilcox, the Astronomer Royal. The Colonel died in 1847, and Wajid Ali Shah dismissed the establishment. The observatory had been provided with some excellent instruments, and these were carefully put by, but disappeared during the mutiny and were probably broken up by the rebels. The Fyzabad Maulvi, Ahmad-ullah Shah, better known as Danka Shah, from his always having a drum beaten before him when he went out, made the place his headquarters in the troubles of 1857, and here, too, the rebel leaders used to hold their meetings. The place was captured on the 17th of November, soon after the taking of the Khurshed Manzil.

The latter stands close to the Tarawali Kothi on the east. It was begun by Saadat Ali Khan, who named it after his wife, Khurshedzadi and completed by Ghazi-ud-din Haidar. It is built in the form of a castle and is surrounded by a moat twelve feet broad, over which there was formerly a drawbridge, but this has been replaced by four masonry bridges. It was not devoted to any particular purpose by the Kings of Oudh, but after annexation it was used as the mess of the 32nd Regiment. On the 17th of November, 1857, the place was captured after six

hours' fighting by a company of the 90th and 53rd Regiments supported by Major Branston's battalion of detachments. The leading officer, the present Lord Roberts, ascended to the top of the building and planted there the flag of the 2nd Panjáb Infantry, to point out the line of advance to the defenders of the Residency. In this place Sir Henry Havelock and Sir James Outram first joined hands with Sir Colin Campbell. The Khurshed Manzil was made over by Government in 1876 to the Governors of the Martiniere, who have since employed the place as the girls' school, after having improved and extended the building at a cost of Rs. 60,000.

North of the Khurshed Manzil and lying along the banks of the river is the Moti Mahal, so called from the fancied resemblance of its dome to the curve of a pearl. The pile of buildings known by this name includes three separate and distinct structures. The Moti Mahal proper, which forms the northern part of the enclosure, was built by Saadat Ali Khan, while the Mubarak Manzil and the Shah Manzil were added by Ghazi-ud-din Haidar. The Shah Manzil was the scene of the celebrated wild beast fights: the combats between tigers and smaller animals took place within the enclosure, but the encounters between elephants and rhinoceroses, which required to be viewed at a safe distance, were held across the river on the level ground of the Hazari Bagh. It was in the Moti Mahal that Brigadier Cooper of the Artillery and Dr. Bertram were killed on the 26th of September, 1857, and here, too, Colonel Campbell of the 90th Regiment was mortally wounded. This was the advanced position taken by Sir Colin Campbell's relieving army, and here the rear-guard with the heavy guns and wounded men of Sir Henry Havelock's force halted on the night of the 25th of September. The palace is now the property of the Maharaja of Balrampur.

A short distance east of the Moti Mahal is the Shah Najaf, in which is the tomb of the builder, Ghazi-ud-din Haidar, as well as those of his wife and other members of the royal family. It is said to be an imitation of the tomb of Ali, the word Najaf being the name of the hill on which that tomb stands. It is a huge masonry structure with a large dome, and is largely endowed for the maintenance of the establishment and

to defray the expenses of the illuminations which are made at the Muharram and on the anniversary of the King's death. The place was stormed on the 16th of September by the 93rd Highlanders under Brigadier Adrian Hope, supported by Major Branston with a company of the 90th Perthshires and other detachments, after being resolutely defended by the mutineers against a heavy cannonade.

Close to the Shah Najaf is the Qadam Rasul, also built by Ghazi-ud-din Haidar on an artificial mound. It contained a stone bearing the impress of a foot said to be that of the Prophet; but this was carried off during the mutiny and never traced. The place is in a state of decay and is no longer held in veneration. Before the mutiny, it was converted into a powder-magazine with a native guard.

On the open space in front of the Tarawali Kothi stands a monument erected to two separate parties of Europeans, who were cruelly massacred by the rebels after being kept in confinement for many weeks in the Qaisarbagh. One consisted of those sent in by the Raikwar Raja of Dhaurahra—Mr. Carew, Mr. J. Sullivan, Mrs. Green, Mrs. Rogers and Miss Jackson, with the addition of some persons captured in the city and a few deserters who were killed on the 24th of September as Sir Henry Havelock was advancing. The others were those whom the Mitauli Raja had treacherously given up—Sir Mountstuart Jackson, Captain Orr, Lieutenant Burns and Sergeant Morton, who were murdered on the 16th of November at the instigation of the leaders of the rebellion. One of these, Raja Jai Lal Singh, who had been restored to favour and pardoned under the amnesty, was subsequently, two years later, convicted and hanged on this very spot, together with Bande Husain and Fateh Ali, who had brought the prisoners to Lucknow on the 1st of October, 1859.

The remaining buildings of importance in Lucknow will be described in the account of the wards of the city. Daulatganj in the north-west extends from the Machchi Bhawan along the banks of the river to the outskirts of Lucknow and lies to the north of the Chauk. It contains a population of 32,795 persons, including the suburbs of Balakganj and

Sarfarazganj beyond the Campbell Road. The chief buildings of this ward are the Husainabad Imambara and the Jami Masjid, which adjoin the Victoria Park. Leaving the Rumi Darwaza it is approached by a broad road a quarter of a mile long. The Imambara consists of two large enclosures at right angles to each other. It was built and endowed by Muhammad Ali Shah as a burial-place for himself. In front of the road and opposite the eastern wing is a bad model of the Taj of Agra, in which the King's daughter is buried. The place is illuminated during the Muharram and on the anniversary of the King's death. The great mosque was also begun by the same ruler, but stood unfinished for years. It was intended to surpass that of Asaf-ud-daula in the Machchi Bhawan, and is certainly an enormous building of considerable grandeur. It was completed by Malika Jahan Begam, a surviving member of the royal family. The edifice stands on an elevated basement with an open platform in front. The walls are beautifully ornamented and the arches coloured in stucco. It lies due west of the Husainabad Imambara.

Hard by the latter and close to the Husainabad tank is the clock-tower, begun in 1880 and completed in 1887, at a cost of Rs. 1,17,000 from the funds of the endowment. It is 221 feet in height and 20 feet square, and contains the largest clock in India. The great bell weighs over a ton, and there are four others striking the Cambridge quarters. It was built from the design of Mr. R. R. Bayne of Calcutta, and the clock made by Messrs. Benson & Co. of London. West of the tank is an unfinished structure, known as the Sat Khanda or seven-storeyed tower, begun by Muhammad Ali Shah, who only lived to see the completion of the fourth storey. Facing the tank is a baradari, also built by the same sovereign. It has been subsequently repaired and improved, and is now used as a picture-gallery for the portraits of all the rulers of Oudh which were formerly kept in a side-room of the Imambara. Beyond this baradari, and approached by the gateway on the right, is the Daulatkhana to the north of the clock-tower. This includes a number of buildings irregularly placed, which formed the palace of Asaf-ud-daula, when he transferred the seat of government

from Fyzabad to Lucknow. The principal house is named after him and is known as the Asafi Kothi. It is now occupied by a descendant of the royal family.

The Daulatganj muhalla, built by Asaf-ud-daula, lies to the north of Husainabad. To the south is Sarai Mali Khan, built by Saadat Khan; Tahsinganj, constructed during the reign of Asaf-ud-daula by his converted Hindu minister; and Ahata Muhammad Ali Khan, which dates from the time of Saadat Khan. Mirza Mandi was founded by Mirza Salim, afterwards the Emperor Jahangir; Rani Katra in the east of the ward was built by the wife of Girdha Naga, Subahdar of Oudh, in the days of Muhammad Shah, and nephew of Chhabile Ram, the Governor of Allahabad. Garhi Pir Khan owes its name to another officer of the time of Shahjahan. Other muhallas are the Top Darwaza and Khudaganj, both built by Asaf-ud-daula, Nagaria, Chamartola and Ahmadganj. Beyond the city to the west is the Musa Bagh, a garden laid out by Asaf-ud-daula. In it a house was built in the European style by General Martin for Saadat Ali Khan, who used to have wild beast fights here. The place is now in ruins; it was the scene of the first outbreak of the mutiny by the 7th Oudh Infantry, and was the last position held in force by the rebels, being captured by Sir James Outram on the 19th of March 1858. Close to it is the Mirza Bagh, which appears also to take its name from Prince Salim. Daulatganj is one of the oldest portions of Lucknow, but is now partially deserted, as there is a constant tendency on the part of the population to move eastwards. Large houses in this quarter now fetch a lower rental than a few rooms in the busier surroundings of Aminabad.

The Chauk ward lies between Daulatganj on the north and Saadatganj on the south, and extends eastwards to Wazirganj. It takes its name from the famous street which is said to have been built in the time of Asaf-ud-daula. It is probably, however, of an earlier date, for the southern gate, known as the Akbari Darwaza, was built by Qazi Mahmud of Bilgram, the deputy of Jawahir Khan, Subahdar of Oudh in the reign of Akbar. The same man built Mahmudnagar and Shahganj on either side of the street. Ashraf Ali Khan in the days of

Shahjahan built Ashrafabad to the south of Shahganj, and adjoining it is Naubasta or Musharrafabad, built by his brother. Moreover, the muhallas of Katari, Sondhi, Banjari and Ahiri-tolas, which lie round and to the west of the Chauk, are the oldest inhabited parts of Lucknow. Further west is Mahbubganj, built by Asaf-ud-daula, and beyond this the Wazirbagh, Muazzimnagar, Karimganj and Iramnagar. Between Mahbubganj and the Chauk is Katra Bizan Beg Khan, built by Saadat Khan, who also founded the Katras of Saiyid Husain Khan and Abu Turab Khan and the Bagh Mahanarain. The Chauk is the most populous quarter of Lucknow, containing in 1901 no less than 57,773 inhabitants.

The Saadatganj ward occupies the south-western portion of the city, lying to the south of the Chauk and to the west of Wazirganj. It extends as far as the suburb of Alamnagar and the old canal. To the north lies the Kashmiri muhalla, built by Asaf-ud-daula. It is traversed by the road of the same name, and other thoroughfares of this ward are the Saadatganj, Campbell, Victoria and Tikaitganj roads. Along the Victoria road are Haidarganj, Victoriaganj and Tikaitganj, the last named, as well as the Bazár Tikait Rai, having been founded by the great minister of Asaf-ud-daula. Mehdiganj, to the west of Haidarganj, was built by the minister of Ghazi-ud-din Haidar, Hakím Mehdi Ali Khan. To the south of the ward is the Tal Katura with its cotton mills and an old karbala, and on the opposite side of the Victoria road is the garden known as the Bagh Darogha Ashiq Ali. East of Victoriaganj is the Aishbagh, constructed by Asaf-ud-daula. One of the garden pavilions still exists and is used as a dharmsala. The population of Saadatganj in 1901 was 29,646 persons. The bazár of this name was built by Saadat Ali Khan, who ordered that it should be the only market of the city.

The Wazirganj ward lies to the east of Saadatganj and extends from the Qaisarbagh southwards to the railway station. It stretches eastwards to the Cawnpore road and Ganeshganj, and contained at the last census 38,956 inhabitants. It takes its name from the market founded by Asaf-ud-daula in honour of

his adopted son, Wazir Ali Khan. The northernmost muhalla is the Deorhi Agha Mír, founded by Agha Mír Mutamad-ud-daula, the minister of Ghazi-ud-din Haidar. South of this and to the west of the ward are the Raja Bazár, Yahiaganj and Nawabganj, both built by Asaf-ud-daula. East of the Canning road are Mashaganj, Chikmandi, Maulviganj and Golaganj, dating from the time of Saadat Ali Khan, Fatehganj, Begamganj and Amaniganj, all belonging to the reign of Asaf-ud-daula. To the east of the ward, in the direction of the Qaisarbagh, are the Bazár Jhaulal, founded by Maharaja Jhaulal, Kayasth, the finance minister of Asaf-ud-daula, and the great Aminabad market and Sarai built by Amin-ud-daula, the minister of Amjad Ali Shah. In this ward, on the open space to the south of the Machchi Bhawan, is the tomb of Mina Shah, the great saint of Lucknow. This Sheikh Mina, whose proper name was Sheikh Muhammad, was born at Lakhnau, and brought up by Sheikh Qiwan-ud-din, a darwesh of repute. He it was who induced the Sheikhs to colonize Lucknow; he died in 884 H., according to the inscription on his tomb, but elsewhere his death is recorded as having taken place in 870 H. or 1465 A.D. The tomb was partially destroyed during the rebellion, but subsequently restored. Close by is the great tomb of Hakím Mehdi Ali Khan erected by his nephew, Munawar-ud-daula, in the reign of Muhammad Ali Shah.

East of Wazirganj and extending as far as the Gumti is Ganeshganj, which contains the civil lines as well as a number of populous muhallas. It is traversed by the Cantonment road, Banks' road, the Strand which passes through Hazratganj and Clyde road, while the chief cross-communications are the Abbott and Outram roads. The chief muhallas are Rakabganj, Jangliganj and Maqbulganj, built by Saadat Ali Khan; Yari Mandi, the Qandahari Bazár and Husainganj to the south. Hazratganj is one of the most important parts of Lucknow. It contains most of the European shops and many large buildings, such as the offices of the Oudh and Rohilkhand Railway and the General Post-office. At the north-western end is the Nurbakhsh Kothi, now occupied by the Deputy Commissioner. It was built by Saadat Ali Khan as a residence for one of his

sons. From the top of this house Sir Henry Havelock overlooked the enemy's third line of defence and planned his way into the Qaisarbagh. For some years after the walls on the west side bore the marks of a shower of grape that was fired at him. On the other side of the road is the Kankarwali Kothi, also built by Saadat Ali Khan and now the residence of the City Magistrate. Hazratganj was built by Amjad Ali Shah, who is buried in a large maqbara leading off the main road, and generally known as the Chhota Imambara. It has no architectural pretensions, but was originally furnished with costly fittings, all of which were plundered during the mutiny. It was captured after a severe struggle by Sir Colin Campbell on the 14th of March, 1858. To the south of Hazratganj beyond Christ Church is Government House. This building was erected during the days of Saadat Ali Khan by General Martin as a powder magazine. After annexation it was known as Banks' Kothi, from Major Banks, the Commissioner of Lucknow, who was killed in the Residency. East of this are two houses known as the Dar-us-shafa and the Begam's Kothi; the former owes its name, which signifies a hospital, to the fact that Saadat Ali Khan recovered here from a fit of illness, and is now used as a residence for the Secretaries to Government when the headquarters are moved to Lucknow; the latter was the residence of Malika Ahd, the wife of Amjad Ali Shah. It is now occupied by the Post-office. The place was stormed on the 11th of March, 1858, and it was here that the gallant Hodson received his death wound.

Beyond this is the Wingfield Park, a public garden covering some 80 acres, named after Sir C. Wingfield, Chief Commissioner of Oudh. There is a large pavilion in the centre, surrounded by flower gardens. North of the park and beyond a number of European bungalows is the famous Sikandra Bagh, adjoining Sultanganj, which extends to the Gumti. It was originally a walled enclosure containing a summer-house and a garden. On the 10th of November 1857 it lay in the route taken by Sir Colin Campbell in his advance from the Martiniere to the Residency. The enclosure, which was about 150 yards square with walls 20 feet high, surmounted with turrets and circular

bastions at each corner, was strongly fortified and loopholed by the enemy. The wall was breached by artillery at the angle nearest the Wingfield Park, while the gate was stormed by the 4th Sikhs. The latter and the 93rd Highlanders poured into the building, and after a desperate struggle bayoneted every man within the walls. The enemy's loss was estimated at 2,000. A few hid in the towers till the next day, but they were discovered and slain by Brasyer's Sikhs. Within the walls is a tomb erected in memory of Lieutenant Dobbs and others who fell in the assault. The place was built by Wajid Ali Shah for one of his wives, named Sikandar Mahal. The walls of the Sikandra Bagh have been for the most part demolished, but the front portion and the gate were rebuilt in 1903.

South-east of the Wingfield Park is the Martiniere, a remarkable building surrounded with extensive grounds. It was built by General Martin in a debased Italian style. The lower story is raised to a good height above the ground and is entered by a fine flight of steps. Above it rises the great central tower supported by flying buttresses. On either side of the building extensive wings sweep outwards in a curve. In front there is a basin of water, out of which rises a lofty fluted masonry column about 125 feet high. The building was erected during the reign of Asaf-ud-daula and was at first known as Constantia. The Nawab offered to buy the place for a million, but his death broke off the bargain, and General Martin himself died before it was finished. He directed that it should be completed out of the funds he left and ordered that his body should be buried in it as a precaution to prevent any future ruler from confiscating it. During the rebellion his tomb, which consists of a plain sarcophagus guarded by a marble grenadier with arms reversed at each angle, was destroyed by the mutineers, who scattered his bones. Some of these were subsequently collected, and the tomb was restored in 1865. General Martin died in 1800, leaving a very large fortune and directed in his will that part of it should be devoted to the endowment of a school to be located in Constantia house. This document was written by himself in English, of which he had an imperfect knowledge, and the result was a long period of

litigation, which resulted eventually in an order of the Calcutta High Court of the 22nd of December, 1841, by which it was directed that the college should be established, and that somewhat over eight lakhs should be set apart as its endowment. The project was at once carried out and the Martiniere College has ever since been maintained at a high standard of efficiency. It is one of the oldest foundations among European schools in India. In 1867 there were 271 pupils, of whom 186 were Europeans or Eurasians, and the rest natives. The latter have since been eliminated, and in 1903 the total number of scholars was 277. Of these 80 were foundationers, entirely supported, clothed, and educated out of the funds of the institution; twenty were demi-foundationers, who pay a quit sum of Rs. 150 to Rs. 200 per annum; 150 were boarders, and the remaining 27 day-scholars. In 1867 the total income of the institution, which is managed by a board of trustees, amounted to Rs. 73,000, of which Rs. 51,600 were derived from the endowment funds, and the rest came from fees and the interest on savings. In 1902 the income had increased to Rs. 1,37,500, of which no less than Rs. 55,300 were derived from fees. The college has a great and widespread reputation, which it fully deserves, especially in regard to its successes at the Engineering College, Roorkee. The Martiniere was affiliated to the Calcutta University for the B. A. degree examination in 1869.

The Martiniere was evacuated after the outbreak at Mandiaon, and the pupils transferred to the Residency, where many of them took an active part in the defence. The place was not retaken till the capture of the Dilkusha by Sir Colin Campbell on the 14th of November, 1857. It constituted his base for two days before the advance was made on the Sikandra Bagh. It was again taken on the 10th of March, 1858, in the final capture of Lucknow. To the south, on the roadside, are the tombs of Captain Da Costa, of the Ferozepur Sikhs and of Major Hodson, of Hodson's Horse, who was mortally wounded at the storming of the Begam's Kothi. A short distance off is another tomb, that of Captain Augustus Mayne, of Sir Colin Campbell's staff, who was killed by a parting shot while riding to announce the capture of the enemy's

position to the General. He was buried where he fell, and as he was, booted and spurred, with his eye-glass in his eye.

North of the river is Hasanganj, a comparatively thinly-populated portion, the number of inhabitants in 1901 being 26,660, of whom some 4,000 reside without municipal limits. Hasanganj itself, which lies to the east of the Sitapur road, was built in the days of Asaf-ud-daula by Hasan Raza Khan. Adjoining it on the south is Mukarimnagar, and on the west Thatheritola. Further west, and opposite the Machchi Bhawan, are the Banmandi, Muraotola, Saadatganj Khurd and Faujdar Khan-ka-Ahata. To the north are the suburbs of Mehdiganj and Fatehpur. East of Hasanganj lies Chandganj, to the north of the Fyzabad road, built by Nasir-ud-din Haidar. To the south-east between the Chandganj and Montgomery roads is the Badshah Bagh, a royal garden laid out by Nasir-ud-din Haidar. In the centre of the walled enclosure is a substantial stone edifice with an open arcaded hall, and to the left of the garden and within the enclosure is a large building which was sacred to the ladies of the King's harem. The place is now the property of the Maharaja of Kapurthala, whose agent occasionally resides here. East of this is Haidarabad, in which are situated Hazari Bagh, already referred to in connection with the Moti Mahal, the Colvin Institute, the police lines and the lunatic asylum. Further east are Bruceganj and Badshahnagar. The latter was founded by Ghazi-ud-din Haidar in commemoration of the attainment of the dignity of sovereign conferred on him by the British Government. Badshahnagar possesses a railway station and the Upper India Couper Paper Mills, situated on the banks of the Gumti opposite Sultanganj.

To the south of the city and beyond the old canal of Ghazi-ud-din Haidar, which forms the boundary from the railway station to the Dilkusha road, lie the cantonments of Lucknow. They extend from the Rai Bareli road on the west to the Gumti on the east, and cover an area of 9·25 square miles. They are defended on the north by two redoubts, one of which stands near the Sadr Bazár and the other near the railway station. In the north-west are situated the British infantry

lines, and to the south of these the native infantry. To the north, adjoining the main cantonment road, is the Sadr Bazár, and beyond this the grounds of the Muhammad Bagh Club. To the south of this are the British cavalry and artillery barracks, and beyond these again the native cavalry bazár and lines. In the south-east are the race-course and the parade-ground. In the north-east corner stand the ruins of the old Dilkusha palace, built by Saadat Ali Khan as a hunting-box and country residence, around which he laid out an extensive park and stocked it with deer and other game. After the mutiny the building was for many years occupied by the General Commanding the Oudh District, but subsequently, being considered unsafe, it was partially demolished. It is now surrounded with tastefully laid out flower gardens. On the south of the ruins there are a few tombs of officers and men who fell in the capture of Lucknow. It was in this palace that Sir Henry Havelock died on the 24th of November, 1857.

About a mile east of the Dilkusha is the Bibiapur Kothi, near the banks of the Gumti and just within cantonment limits. It stands a short distance to the south-east of the village from which it takes its name, and is now reserved as a convalescent depôt for the troops. The building is two-storeyed and English in style, the reputed architect being General Martin. It was built by Asaf-ud-daula as a country residence, and the Nawab frequently resorted thither for the chase, of which he was passionately fond. When a change of Residents took place, the newly-appointed officer used to take up his abode here on his first arrival. The next day the Nawab came to meet him with a procession and conducted him to the Residency, riding with him on one elephant. When it was decided to depose Wazir Ali Khan, the adopted son of Asaf-ud-daula, it was in this place that the Governor-General, Sir John Shore, held a great darbár of all the Lucknow court and informed Wazir Ali of the order for his deposition, sending him off from thence to Benares.

North of Bibiapur and east of the Dilkusha is the Wilayati Bagh, or foreign garden, so called either from the exotics with which it was planted, or from a European wife of King

Ghazi-ud-din Haidar. In the time of Wajid Ali Shah this garden was in a very flourishing condition and formed a pleasant retreat for the ladies of the seraglio, who were entirely screened from observation by the high masonry walls that enclosed it on three sides, the fourth facing the river Gumti, which flows past it, being left open. The place is now in a ruinous state and nothing is left to convey the faintest idea of its pristine beauty. It contains the remains of a summer-house and the tombs of a few Englishmen who fell in the relief and capture of Lucknow.

To the west of cantonments along the Rai Bareli road, and about a mile and-a-half south of the Charbagh station, stands the district jail, and adjoining this on the south is the great central jail, consisting of two circular barracks of the ordinary design enclosed in a double line of high masonry walls. A mile further south, beyond a large jhíl which forms one of the sources of the Bakh river, and to the west of the road is the old ruined fortress of Jalalabad, built by the Nawab Safdar Jang, to protect his capital from any southern invader and to intimidate the rebellious lords of the Baiswára. The fort is a large imposing structure, square in shape, with numerous semi-circular bastions.

On the east side of the Cawnpore road and a mile west of the jail is the large square garden of the Alambagh, which played so important a part in the later stages of the defence of Lucknow. The house and garden were built by Wajid Ali Shah as a residence for a favourite wife. The place was captured on the 25th of September, 1857, by Sir Henry Havelock, who selected it as a base on account of its commanding position on the Cawnpore road. Here the wounded and sick were left with the spare stores when the advance was made to the first relief of the Residency. A semaphore was erected on the top of the building, and thus communication was established between the defenders of the Residency and Sir Colin Campbell, who arrived at the Alambagh on the 9th of November. The relieving force left the place on the 14th for the Martiniere, but the position was held after the final relief by Sir James Outram with 4,000 men and 25 guns from the 25th of November till the

1st of March in the following year, when Sir Colin Campbell returned to the capture of Lucknow. On the north side of the building, which is now in a state of disrepair, stands the obelisk which marks the grave of Sir Henry Havelock.

The history of Lucknow has already been given in Chapter V. It has long been a great city and, though now shorn of much of its former splendour, is still of large importance. Till 1877, when the Oudh administration was amalgamated with that of the North-Western Provinces, it contained the central offices and was the residence of the government of an extensive province. It is still the headquarters for a portion of the year of the government of the United Provinces—an honour which it owes as well to its intrinsic importance as to its central situation. The city of Lucknow is still a centre of modern Indian life, the queen of Indian fashion, and the best existing school of Indian music, grammar and Musalman theology, at least so far as the Shia sect is concerned.

The population of Lucknow has also been dealt with in a preceding chapter, and the same may be said of the educational institutions, hospitals, dispensaries, police-stations, postal and telegraph offices, trade, commerce, manufactures and the like. An account, too, has been given in Chapter IV of the municipality, by which the internal affairs of the city are administered.

It remains to mention the chief thoroughfares of the city. From the railway station the Cawnpore road runs in a north-easterly direction through the most crowded parts of the city, past Aminabad to the Qaisarbagh, continuing thence along the east of the Residency to the stone bridge. Near the old canal, an important branch takes off to the right and runs up to the Hazratganj and thence past the Sikandra Bagh into Sultanganj, where it crosses the Gumti and joins the Fyzabad road. This is known at first as the Abbott road and from Hazratganj onwards as the Outram road; along it passes an immense quantity of traffic from Fyzabad, Bahramghat and the north. From the Machchi Bhawan several great roads radiate through the city. Due west runs the Napier road through the southern portion of the Daulatganj ward, passing through Sarai Mali and Tahsinganj, and so on to Kakori and Malihabad; the Victoria road

goes south-west past the Chauk to Tal-Katura, passing through the markets of Nakkhas, Shahganj, Ashrafabad, Victoriaganj, Haidarganj and Tikaitganj, and ultimately joins the Cawnpore road at the Alambagh. Through the Chauk itself passes the Saadatganj road to Alamnagar. Another great thoroughfare is the Canning road, which runs south from the Machchi Bhawan to join the Cawnpore road near Charbagh. The Strand road runs along the river bank from the old fort to the Chhatar Manzil, and thence past the Qaisarbagh through Hazratganj to the civil lines, church and Government House, and thus into cantonments. The latter also communicate with the city by the Cantonment road from the Qaisarbagh to the Sadar Bazár, and by Banks' road, which joins the Strand near Government House. The chief cross-roads are the Campbell road, which skirts the west of the city from the extreme north-west to Saadatganj; the Tikaitganj road from Saadatganj to the Victoria road; the Aishbagh road from Tikaitganj to the Cawnpore road opposite the commencement of the Abbott road; and the Havelock road, which runs all along the old canal, from Tal-Katura to Government House.

The chief railway station is that at Charbagh, generally known as Lucknow Junction. Through it passes the main line of the Oudh and Rohilkhand Railway, while the branch lines to Cawnpore and Fyzabad also terminate here. From Charbagh the metre-gauge line of the Lucknow-Bareilly State Railway leads to the stations of Aishbagh, Lucknow City near the Residency, and Daliganj, whence the Oudh and Rohilkhand Railway's metre-gauge line takes off and goes east to the Badshahnagar station on the Bara Banki line. The remaining station is that at Alamnagar in the extreme south-west on the main line to Sháhjahánpur and Bareilly.

Lucknow possesses ample means of accommodation for travellers, both native and European. The chief hotels lie between the station and Hazratganj, and include Wutzler's Royal Hotel, the new Civil and Military Hotel, the Imperial Hotel, and the Prince of Wales' Hotel. The city contains a number of large and spacious sarais, the most important being the Agha Mír, Aminabad, Nazirabad, Daulatganj and Saadatganj sarais.

LUCKNOW *Pargana, Tahsíl* LUCKNOW.

The pargana, which takes its name from the chief city of Oudh, is of a very irregular shape and surrounds the city and cantonments, which together have an area of about 12 square miles. It is bounded on the north by Mahona, on the west by Malihabad, on the south by Bijnaur and Mohanlalganj, and on the east by pargana Dewa of Bara Banki. On the north-west a projecting tongue of the pargana runs up between Mahona and Malihabad to a point about eight miles of the town of Malihabad. The pargana is traversed by the Gumti, which flows from north-west to south-east, entering the pargana at about ten miles north of Lucknow and passing under the old fort of the city, which lies on its right bank, and then, after taking a bend to the east, leaves the pargana at about eight miles from the capital to become the boundary of Mohanlalganj. Its course is tortuous and its bed lies low. The land on either side of the Gumti for some distance from its banks is of a poor quality; it is either broken by ravines or divided into broad sandy stretches, while elsewhere the banks recede, leaving low moist khádir lands which are flooded during the rains. The river receives the Behta on its right bank at the village of Kankarabad, and another small stream in the north, while on the left bank the chief tributary is the Kukrail, which rises to the north of the village of Asti in Mahona and falls into the river near Bibiapur below Ujariaon.

The soil of the pargana is of varying quality. The tracts lying round Lucknow enjoy the advantages of abundant manure from the city, a ready market for their produce, and exceptional facilities for irrigation from the numerous wells in the vicinity. The cultivation is of a high order and the rents follow suit. The soil is generally a good loam or clay, except in the villages along the banks of the river and in the lowlying lands of sandy *bhur*, which formed the old bed of the Gumti. Here and there, as for instance to the north of the city and to the south of cantonments, there are some barren plains of *úsar*, but with these exceptions the pargana is fertile and well cultivated. The only portion that is affected by seasons is that along the banks of the Gumti. The villages lying on the

upland suffer from a deficiency of rain, while those situated in the lowlying khádir are liable to inundation in years of heavy rainfall. The precarious villages, however, are very few in number; in the tarai only Daudnagar comes under this head, and in the upland six villages, Bansigarhi, Rahimnagar, Dundauli, Kakauli, Farrukhabad, Kamalpur and Kamlabad require watching in dry years.

The total area of the pargana is about 165 square miles; but if we exclude the city and cantonments we have a total of 97,800 acres or 153 square miles. Of this, 67,230 acres or 68 per cent. were cultivated in 1902—a figure which shows an increase of nearly 11,500 acres since the settlement of 1866, and 6,500 acres since the last revision. Of the remainder, 15,750 acres or 16 per cent. were barren, of which one-fifth is covered with water and one-third occupied by roads, buildings, sites and the like, so that the actually barren area is not more than 7,250 acres. The culturable area is for the most part fallow, while groves amount to 3,230 acres—a fairly high proportion, and the culturable waste, exclusive of these, is only about 2,000 acres, or less than any other pargana except Kakori. Over 27 per cent. of the cultivation bears a double crop. Irrigation is chiefly effected from wells, which are unusually numerous and have enormously increased of late years, especially those of the masonry type. The average depth of the water-level ranges from 30 feet in the neighbourhood of the city to 22 feet in the outlying upland and 18 feet in the tarai. Tanks are also employed to a considerable extent; but they have been largely supplanted by wells, which are more reliable. About 770 acres are irrigated from other sources. In all, in 1902, some 13,500 acres were irrigated, representing 20 per cent. of the cultivation—a lower figure than in any other pargana of the district.

The system of agriculture is similar all over the pargana except in the lands within the city limits, and the villages within a radius of two miles from the city, where there is much of garden produce and a large amount of sugarcane is grown of the variety known as *paunda*. In the kharíf, bajra and juar take the lead, covering together over 24 per cent. of the cultivation. Next comes rice with about 12 per cent., and then maize,

sugarcane and miscellaneous crops. In the rabi wheat largely predominates, and is mainly sown alone. Next come gram, peas and barley, the latter being chiefly grown in inferior sandy soil. Garden cultivation covers about 1,000 acres. About 82 per cent. of the area is held by ordinary tenants, whose holdings average 2·7 acres. Under-proprietors hold 7·3 per cent., with an average of 3·46 acres apiece, and holders of *sír* or *khudkásht* about the same area, but their individual holdings are much larger. The grain-rented area is about 2,600 acres and is confined to the precarious tracts. Cash rents run very high. In the suburban lands the general rate for sugarcane and potatoes is Rs. 30 per acre, and frequently much higher rates are paid for tobacco cultivation. At the last settlement the standard rates for *goind* land ranged from Rs. 15-14 per acre in the neighbourhood of the city to Rs. 9-12 in the Gumti tarai. The rate for *manjhar* was Rs. 9-3-3 in the city circle, and about Rs. 7 for the rest of the pargana; while *palo* varied from Rs. 4-12 to Rs. 4-7-3 per acre. The highest rates are paid by the Kachhis or market-gardeners, who hold about 2,000 acres. The chief cultivating classes are Lodhs, Ahirs, Brahmans, Musalmans, Pasis, Rajputs and Chamars. The Lodhs and Kachhis are the best, and devote themselves chiefly to sugarcane and garden crops. Pasis and Chamars are the lowest class of cultivators, and their holdings are chiefly of small area. The Brahmans and Thakurs generally employ hired labourers for ploughing, and consequently their cultivation is not of a high type. The pargana was assessed at the summary settlement at Rs. 1,45,031, which rose to Rs. 1,51,211 in 1866. The final demand of the last settlement is Rs. 1,84,713; but this does not represent the actual sum payable to Government, as Rs. 45,897 comprise the revenue assessed on nazúl and revenue-free land. One village and ten pattis were assigned to the members of the Oudh Royal Family, and fifteen villages and fifteen pattis are held in revenue-free tenure either permanently or for the lives of the present holders. The final actual demand is therefore Rs. 1,38,816, which represents an enhancement of 22·8 per cent. on the old assessment. In order to lessen the severity of the increase, the demand was made to

rise gradually for the first ten years of the settlement. The population of the pargana, excluding that of the city and cantonments, according to the returns of the last census was 84,821 persons, of whom 45,061 were males and 39,760 females. Musalmans numbered 10,361 persons, or 29 per cent. of the whole. The population is very dense and there are several large villages, among which Juggaur, Ujariaon, Mohibullahpur, Thawar and Malhaur have been separately mentioned. Besides these, fourteen other villages have a population of over 1,000 persons.

Means of communication are naturally excellent. The pargana has the benefit of all the lines of railway which concentrate at Lucknow, and besides the stations in Lucknow there are others at Malhaur, Juggaur and Mandiawan. Metalled roads lead from Lucknow to Sítapur, Fyzabad, Rai Bareli, Goshainganj, Mahmudabad, Cawnpore and Malihabad. Unmetalled roads run from Lucknow to Mohan and from Chinhat to Dewa and Satrikh in Bara Banki.

The pargana contains 187 villages divided at the time of the last settlement into 286 mahals. Of these 24 villages comprising 25 mahals were held by taluqdars, 88 villages or 136 mahals by single zamindars, and the remaining 75 villages in joint zamindari or pattidari tenure. Musalmans own half the total area, and next come Rajputs, Brahmans, Kayasths, Khattris and Banias. In the Nawabi times the best villages round the city were granted by the reigning sovereign to their relatives and to court officials of Lucknow. The result is that only one-third of the total number of proprietors reside on their estates. The owner of the Gházipur estate, who holds six villages in this pargana, is the only resident taluqdar. Among the others are the Maharaja of Balrampur, the Raja of Jahangirabad, Mahant Harcharan Das, Mirza Jafar Ali Khan, the Saiyid taluqdar of Ahmamau, the Sheikh taluqdar of Jasmara and the Kayasths of Gokalpur-Aseni. An account of all these estates has been given in Chapter III. As in every other pargana the small Rajputs and Musalman proprietors have lost very heavily since the settlement of 1866. The chief gainers have been the Musalman taluqdars and larger zamindars, Kayasths, Kashmiri pleaders and money-lenders, Banias and Khattris.

The chief interest of the pargana centres in the city of Lucknow, and it has consequently no history of its own. It was known as a pargana in the days of Akbar and during the time of the Oudh Government belonged to the Huzur tahsíl.

LUCKNOW *Tahsíl.*

The headquarters tahsíl of the district is composed of the three parganas of Lucknow, Bijnaur and Kakori, all of which have been separately described with an account of their physical characteristics, revenue, agriculture and landed proprietors. It occupies a central position, being bounded on the north by the two parganas of the Malihabad tahsíl, on the east by the Dewa pargana of Bara Banki and pargana Mohanlalganj, on the south by Nigohan and the Sai, which separates it from Unao, and on the west by pargana Mohan, which since 1869 has belonged to the Unao district. It has an area of 376 square miles, including the city and cantonments of Lucknow. The Gumti and the Sai, with their tributaries, form the chief drainage lines. In pargana Bijnaur the drainage is somewhat defective and the land frequently sinks into large shallow depressions, the chief of which are the chain of jhíls which culminate in the Bakh stream. In the Lucknow pargana there is only one large jhíl in the villages of Chinhat and Bharwara.

The tahsíl is administered as a subdivision of the district in the charge of a full-powered officer of the district staff. There are benches of honorary magistrates at Lucknow and Kakori. The civil work is divided between the two munsifs of Lucknow, from whom appeals lie to the Subordinate Judge and to the District Judge of Lucknow. For the purposes of police administration there are police-stations, excluding those of the city and cantonments, at Mandiaon, Kakori and Banthara. The circles of these stations do not in any way coincide with those of the fiscal subdivisions. Pargana Lucknow lies chiefly in the Mandiaon circle, but 24 villages belong to Kakori, twelve to Banthara, seven to Malihabad and three to Goshainganj, while a large part of the Mandiaon circle extends into pargana Mahona. Similarly the greater part of Kakori pargana belongs to the Kakori circle, but one village comes under the jurisdiction

of thana Malihabad, and eleven villages of the Malihabad pargana are included in the Kakori thana. Pargana Bijnaur, again, is mainly in the Banthara circle; but twelve villages belong to Kakori, six to Goshainganj and four to Mohanlalganj. A list of the post-offices, bazárs, fairs and schools of the tahsíl will be found in the appendix.

Means of communication are generally excellent. Through Lucknow passes the main line of the Oudh and Rohikhand Railway with stations at Lucknow, Alamnagar and Kakori. Besides this there is the loop line of the same system with stations at Malhaur and Juggaur, and the line from Lucknow to Cawnpore, with stations at Amausi and Harauni in the Bijnaur pargana. The latter consists of two separate lines, both broad-gauge and metre-gauge. The metre-gauge connects with the Bengal and North-Western Railway and the Lucknow, Sítapur and Bareilly State Railway. The former has stations at Lucknow, Aish-bagh, Daliganj, Badshahnagar, Malhaur and Juggaur; and the latter at Lucknow, Daliganj and Mandiaon. Metalled roads lead from Lucknow in all directions, to Cawnpore, Fyzabad, Sítapur, Malihabad, Rai Bareli and Sultanpur. The unmetalled roads comprise those from Chinhat to Dewa and Satrikh, from Lucknow to Mohan, from Mohan to Bani on the Cawnpore road, whence a metalled road runs to Mohanlalganj, and from Lucknow to Bijnaur and Sissaindi. There are military encamping-grounds at Lucknow, Chinhat, Banthara and Andha-ki-Chauki, the last-named being a village on the road to Malihabad. There are inspection bungalows at Bani and Thakurdwara.

The population of the tahsíl, including that of the city and cantonments, at the census of 1901 was 454,896 persons. That of the rural area amounted to 190,847, of whom 99,600 were males and 91,247 females. Classified according to religions, there were 196,262 Hindus, 21,469 Musalmans and 116 others. The principal Hindu castes are Ahirs, Lodhs, Pasis and Chamars. Rajputs also are numerous, amounting to over 10,000 persons. The best represented clans are Chauhans, Jaiswars, Bais, Janwars, Dikhits and Sombansis. Among the Musalmans the most numerous are Sheikhs, who are chiefly of the Siddiqi subdivision. There are also large numbers

of Pathans, Julahas and Behnas. The Musalmans are chiefly found in the neighbourhood of Lucknow and in the old town of Kakori and Bijnaur. The population of the tahsíl is almost entirely agricultural, as the whole of the trade is confined to the city of Lucknow.

MAHONA, *Pargana* MAHONA, *Tahsíl* MALIHABAD.

The capital of the pargana lies in latitude 27° 6′ north and longitude 80° 55′ east, two miles to the east of the metalled road from Lucknow to Sítapur, and at a distance of about sixteen miles from the district headquarters. The village is connected with the main road by an unmetalled road leading past Itaunja and on to Mal in pargana Malihabad. A continuation of the same road runs east to Kursi in Bara Banki. A third road runs north-east to join the main road at Ataria in Sítapur. The place is of very little importance. It contained in 1901 a population of 1,643 persons or, if we include the adjoining hamlets of Gobindpur and Kesarmau Kalan, 3,059, of whom 879 were Musalmans and 48 Jains. A third hamlet is Bahadurganj to the north-west of the town, and contains a population of 243 persons. The story goes that the headquarters of the pargana were formerly established in Mahona itself, but that the Brahman proprietors of Gobindpur on one occasion broke into the Government fort and recovered a child that they had placed there as a security for revenue. The Amil on this moved his fort to Bahadurganj. Mahona itself is held in taluqdari tenure and gives its name to the Panwar taluqa, otherwise known as Mahgaon, which is at present owned by Maharaj Rani, widow of Babu Pirthipal Singh. Gobindpur and Kesarmau are still held in pattidari tenure by the Brahmans. Mahona possesses a bazár, in which weekly markets are held and a vernacular middle school attended by 105 pupils.

MAHONA *Pargana*, *Tahsíl* MALIHABAD.

This pargana lies in the north-east of the district and forms the eastern portion of the tahsíl. It is bounded on the west by Malihabad, from which it is separated by the Gumti, on the south-west and south by Lucknow, on the north by

pargana Manwan of Sítapur and Kursi of Bara Banki, while the latter, with pargana Dewa of the same district, also forms its boundary on the east. It is of an irregular shape, its length varying from twelve to sixteen and its breadth from seven to ten miles. In general, it is fertile and well cultivated, but along the banks of the Gumti, and for a considerable distance inland, the surface is undulating and varied, the villages in the south of this tract being characterized by stretches of sandy *bhur*, while elsewhere there are occasional marshes fed from springs which rise in the higher lands. The tarai in the north is level, and though subject to inundations and liable to become saturated, generally bears good rabi crops. In the north-east the soil is chiefly clay, and here the country abounds in jhíls and ponds, with a stretch of dhák jungle towards the borders that is slowly being brought under the plough. The jungle area was formerly much greater, but much of it has been cut down of late years. That which remains is cut every three years and is of considerable value. Down the centre of the pargana runs a good strip of loam soil with abundant means of irrigation. Most of the unculturable land lies in the south and south-east, which are crossed by wide stretches of barren *úsar*. The precarious villages lie in the *bhur* and tarai circles of the Gumti, but though cultivation is often poor, the abundant thatching grass that grows near the Gumti and is transported by boat to Lucknow is an asset of considerable value. Only three villages can be really described as precarious: Barkhurdarpur in the south-east, Ahmadpur Khera near Itaunja, and Rajapur-Salempur in the east, and these suffer from the excess rather than the want of water.

The area of the pargana is 94,364 acres or 147·4 square miles. The cultivated area in 1902 was 58,835 acres, or 62 per cent., which shows an increase of over 6,000 acres since the settlement of 1866, and 4,000 acres since the last revision. The barren land covers 14,800 acres, of which 4,400 acres are under water, and only 50 per cent. actually barren waste. The culturable area is still large, amounting to 20,700 acres or nearly 22 per cent., which is only exceeded in Mohanlalganj. Groves are fairly abundant, covering 2,930 acres. The area irrigated in

1902 was about 32 per cent. of the cultivation, but much more could be watered in case of need. Wells supply somewhat more than half of this and are fairly numerous everywhere, but the tanks are also very largely employed. The number of masonry wells has greatly increased of late years, so that this source of irrigation has supplanted the tanks to a very remarkable extent, for in 1866 no less than 81 per cent. was watered from the jhíls and ponds. Unprotected wells can be easily constructed in all parts except in the sandy circle where the water-level is about 30 feet below the surface and the loose nature of the subsoil renders masonry almost imperative. Elsewhere the water-level ranges from sixteen to twenty feet.

The crops grown in this pargana are generally the same as in the rest of the district. In the kharíf harvest rice generally largely predominates and covers about 29 per cent. of the total cultivated area. Next come juar, bajra and arhar. In the rabi, wheat takes the lead and is generally sown alone. Gram and peas cover an almost equal area, and are followed at a long distance by barley, usually grown in combination with other crops. The holdings are generally small, the average being 2·8 acres. No less than 79 per cent. is held by ordinary tenants and over eleven per cent. is cultivated by proprietors. Under-proprietors are comparatively scarce in this pargana, holding only 1,650 acres. The grain-rented area is proportionately larger in Mahona than elsewhere, and at the time of the last settlement amounted to 5,419 acres or 9·52 per cent. of the total area of all the holdings. Grain rents are commonest in the precarious tracts along the banks of the Gumti, where the prevailing soil is *bhur*, and irrigation is difficult or deficient. The landholders usually receive half the produce. Cash rents are generally low. The standard rate adopted at the settlement for loam soil was Rs. 6 per acre in all parts, except in the *bhur* circle, where it averaged to Rs. 5. The rate for clay lands ranged from Rs. 5 to Rs. 3 per acre, and that of *bhur* from Rs. 3 to Rs. 2. The revenue assessed at the summary settlement was Rs. 1,04,490: this rose to Rs. 1,32,780 at the first regular settlement of 1866, and at the last revision the demand was raised to Rs. 1,55,811, representing an enhancement of 22·66 per cent. on the expiring

assessment. There are only two revenue-free villages, Mandiaon and Rampur. The new demand was made progressive, the rise being spread over an interval of ten years. In 1902 the incidence was Rs. 2-14-0 per acre of cultivation and Re. 1-13-1 per acre of the total area.

The population of the pargana at the first census of 1881 was 71,518 persons. Since that date there has been a considerable increase, for in 1891 it had risen to 75,378, and at the last census of 1901 the total population was 80,065 persons, of whom 41,668 were males and 38,397 females. Musalmans numbered 8,700, or nearly eleven per cent. There are no towns of any size in the pargana, the largest villages being Mahona, Mandiaon, Itaunja, Kathwara, Bhauli and Amaniganj, all of which have been separately mentioned. Besides these, there are only three villages having a population of over 1,000 persons. The population is almost entirely agricultural. Among the cultivating classes the largest areas are held by Rajputs, Ahírs, Brahmans and Chamars. In addition to these, Lodhs, Pasis, Musalmans, Muraos and Kayasths all cultivate over 1,000 acres, and many other castes are also represented.

Means of communication are fair. The pargana is traversed from north to south by the Rohilkhand and Kumaun Railway from Lucknow to Sítapur, with stations at Bakhshi-ka-Talab and Itaunja. Parallel to this runs the metalled road. The latter is crossed at Itaunja by an unmetalled road leading from Mál and Malihabad to Mahona and Kursi, and from Mahona a similar road runs to Ataria station in Sítapur. The eastern half of the pargana is almost devoid of roads, except the extreme south-eastern corner, which is served by the metalled road from Lucknow to Kursi and Mahmudabad. Markets are held at nine places, as will be seen from the list given in the appendix.

The pargana contains 194 villages divided at the time of the last settlement into 236 mahāls. The tenure is largely taluqdári, as 82 villages comprising 86 maháls are held by taluqdárs. Of the remainder fifteen villages are held by single zamíndárs, and 97 villages or 133 maháls in joint zamíndári or pattidári tenure. The chief taluqdárs of the pargana are the Panwars of Itaunja

and Mahona or Mahgaon. The only others are those of Mahmudabad and Paintepur in Sítapur, who own small estates in the north, and the taluqdár of Gházipur in Lucknow, who owns the single village of Barkhurdarpur. The other proprietors are chiefly Musalmans, Rajputs, Brahmans, Kayasths and Khattris. Formerly the Rajputs held almost the whole pargana, but the coparcenary bodies of this caste have suffered very heavily since the settlement of 1866. Between that date and 1896 Rajputs lost over 7,600 acres, and the smaller Brahman and Musalman proprietors nearly 2,000 acres. In all, over 14,000 acres were transferred. The chief gainers were the larger Musalman, Brahman and Kayasth zamíndárs and the Khattri, Bania and Brahman money-lenders. The taluqdárs have maintained their position, all of their estates being in prosperous circumstances.

The Panwars are the principal clan of the pargana and till recently owned several fine estates besides the two taluqas. The history of the latter has been given in Chapter III. The old Panwar tappas of Rewan and Bahirgaon have been broken up, and the same may be said of the Chauhan estates of Kathwara and Bhauli, an account of which has been given in the articles on those villages. A third family of Chauhans, that of Magat, a village near Kathwara, has suffered the same fate. This family was founded by Bachhraj, the brother of Achhraj, who seized the village of Kathwara. They originally held twelve villages, four of which they had lost by 1866, and now very little remains for them.

The pargana contains traces of mythical history which centre round the village of Rukhara, some four miles south of Itaunja on the Sítapur road. Rukha was the daughter of Banasur, and she it was who fell in love with Anrudh, the grandson of Sri Krishn. Similarly Kubhan, the founder of Kumhrawan, was one of his ministers, and Kesri Daiyat, who founded Kesarmau close to Mahona, was another of his lieutenants. Hither came Sri Krishn aided by Arjun Pandava, and vanquished Banasur. In Kumhrawan there is an image of Mahadeo called Kursen, which it is said was the object of Kubhan's worship. Arjun founded the village of Arjunpur,

and both this place and Rukhara are obviously of considerable antiquity, as is evident from the old mounds which still exist covered with broken bricks. In Rukhara there is a large dharamsala and a well built by Mathura Das, the Diwan of Sharf-ud-din, the converted Hindu; his original name was Jagannath, and he farmed the province in the days of Muhammad Ali. He changed his religion in order to save his life when called to account for defalcation.

The pargana is mentioned in the *Ain-i-Akbari.* At annexation the old pargana of Mandiaon was broken up and divided between Lucknow and Mahona; the latter then became one of the two parganas that formed the Kursi tahsíl. On the transfer of pargana Kursi to Bara Banki, Mahona was united to Malihabad and formed into the new tahsíl of that name.

MÁL, *Pargana and Tahsíl* MALIHABAD.

A village situated in the centre of the pargana, in latitude 27° 1′ north and longitude 80° 45′ east, on the road from Malihabad to Atrauli and Kalyanmal, from which a branch road here takes off to Itaunja and Mahona. There is a bazár here, known as Ramnarainganj and built by Pandit Ram Narain, a money-lender, in which markets are held twice a week, on Sundays and Thursdays. There is also a weekly cattle-market. Three fairs take place during the year: the Athon fair in Chait, the Mahabir fair in Jeth, and the Janamashtami fair in Bhadon. The village lands were formerly owned by the descendants of the Gaharwar founders, but they only retain about one-fourth, the remainder being held by Pandit Bakht Narain, the son of Ram Narain. The area is 847 acres, assessed at Rs. 1,970. Irrigation is effected from wells and tanks, and also to a small extent from the Jhingi nála, which flows to the east of the village. The soil is good and wheat is the staple product. The population in 1901 numbered 1,775 souls, of whom 303 were Musalmans. Chamars are the most numerous Hindu caste. The village possesses two temples, a mosque, and the tomb of one Gulmir Shah.

Mál is the headquarters of a large tribe of Gaharwar Rajputs, who are to be found in fifty-five villages in the north-east

of the pargana. They are said to have come under one Rai Paitawan from Manda-Bijaipur near Benares. This chieftain, a brother of the ruler of Benares, went on a pilgrimage to Nimkhar in Sítapur and rested in the village now known as Paitauna, near the Gumti. On his return he found that the tent peg which he had left in the ground had sprouted, and deeming this an auspicious omen he settled here, driving out the Jhojhas, who are thought to have been converted Bhars, from their forts of Mál and Ant. In the latter there is an enormous well at which four pairs of bullocks can work at a time, which is said to be of Jhojha construction, and the remains of an old wall from Ant to Amlauli, a village beyond Mál, are still to be traced. The Gaharwars made themselves masters of the Jhojha country and became very powerful. They tried at one time to extend their borders into the Bais territory of tappa Dakhlawal towards the Gumti, but the fight was so severe that both agreed to retain the ancient boundary of the Akraddi stream. On another occasion they fought with Abd-un-Nabi Khan of Garhi Sanjar Khan, but were worsted and lost some land on which the Pathan founded Nabipanah and planted a grove called the Ranjit Bagh. Abd-un-Nabi, however, was subsequently disgraced and the Gaharwars recovered the village. They used to practice female infanticide, and are too proud to plough and too dignified to run. This pride seems to have caused their ruin, added to their disunion, for they partitioned their land into seven estates known as Mál, Atari, Salinagar, Amlauli, Masira, Hamírpur and Nabipanah, each of which is rapidly passing from them. Five villages were absorbed at once by the Pathan taluqdars of Malihabad.

MALHAUR, *Pargana and Tahsíl* LUCKNOW.

A village in latitude 26° 52′ north and longitude 81° 3′ east, about six miles east of Lucknow, adjoining Chinhat on the south and lying about a mile and-a-half to the south of the main road from Lucknow to Fyzabad. It deserves separate mention as possessing two railway stations on the Bengal and North-Western Railway and the loop line of the Oudh and Rohilkhand. The revenue name of the village is Nizampur-

Malhaur, an unimportant place with a population of 706 persons, of whom 281 are Musalmans. The station itself is situated in the village of Bharwara, which adjoins Malhaur on the west. Nizampur-Malhaur covers an area of 487 acres and is held in pattidári tenure by Sheikhs, one-third of the village being revenue-free. Bharwara is of considerable size, covering 1,440 acres with a revenue of Rs. 2,550. The lands of both villages are irrigated from tanks, the southern portion of the great Kataulha jhíl lying within the limits of Bharwara. There is a small lower primary school at Malhaur.

MALIHABAD, *Pargana and Tahsíl* MALIHABAD.

The headquarters of the tahsíl lies in latitude 26° 55′ north and longitude 80° 43′ east, on the road from Lucknow to Sandíla at a distance of fifteen miles from the former. Branch roads lead from Malihabad to Kalyanmal in Hardoi and to Mohan in Unao. To the north of the town runs the Oudh and Rohilkhand Railway, with a station close to the Kalyanmal road, about a mile to the north of the main site. The place contains, besides the tahsíl and police-station, which lie on the Lucknow road, a dispensary, post-office, cattle-pound and a registration office. There is a large tahsíli school here, attended by about 190 pupils, and a Government school for girls. The market is known as Mirzaganj and lies on the Sandíla road to the west of the tahsíl. On the road, too, is the sarai, which was built in 1860. Mirzaganj is the property of the Pathan taluqdars; it was bought and improved by them, and at first rose to be a large centre of trade, but it declined rapidly after the establishment of the market at Kankarabad by Saadat Ali Khan and the foundation of Nawabganj near Mohan. The trade of Malihabad is now of little importance and nothing worthy of note is made here except a species of tin-foil, known as *tabaq*, with which cheap bracelets and the Musalman *tázias* are overlaid. The place is celebrated for its mangoes, which go by the name of *safeda*, and for its orchards of *ber* trees. The only buildings of any note in the place are the houses of the taluqdars Ahmad Ali Khan and Muhammad Ali Khan, and a few small mosques and tombs: one of the latter being that of the wife

of Nawab Shahim Khan, one of the early governors of Oudh. The place is picturesquely built on broken ground on the left bank of the Behta and extends for a considerable area.

Adjoining Malihabad are Garhi Sanjar Khan on the west and Bakhtiyarnagar on the south. Both of these are intimately connected with the place, but have been separately described. The lands of Malihabad cover 1,612 acres and are held in pattidári tenure by Pathans; they are assessed at Rs. 2,000, but a large portion of the village is held revenue-free. The cultivated area is large, and is abundantly irrigated from wells. Groves cover 333 acres. The population in 1869 numbered 8,026 persons, but from that date the town has suffered a considerable decline. At the last census there were 7,554 inhabitants, of whom 2,806 were Musalmans, most of whom are in very reduced circumstances. The town is administered under Act XX of 1856, and for the purposes of the Act is united with Garhi Sanjar Khan. In 1902, out of a total of 1,985 houses 1,400 were assessed to taxation, the total income being Rs. 2,466, and the incidence of the house-tax Re. 1-6-1 per assessed house and Re. 0-3-0 per head of population. The expenditure for the same year was Rs. 2,307, of which Rs. 1,270 were devoted to the upkeep of the town police, Rs. 600 to conservancy, and about Rs. 200 to local improvements.

The place is said to have been founded by one Malia, a Pási, but nothing is known of this person, although it appears that the Pásis and Arakhs held sway over this and the surrounding villages from the earliest time. It is also said that the Pásis had a mint here and that their coins have sometimes been found, from which the town gained its name of Khonta Shahr or the city of the bad money. Nothing definite, however, is known of the place till the time of Akbar, when it was colonized by the Pathans. The date of the Musalman occupation is uncertain, but it has been suggested that it occurred as early as the time of Muhammad Bakhtiyar Khilji, who invaded Oudh in 1202. Prior to the time of Shuja-ud-daula it seems that the principal sites were Bakhtiyarnagar and Garhi Sanjar Khan. During his reign the Pathan proprietors granted a portion of Malihabad, known as the Kenwal-har, to Faqir Muhammad

Khan, an Afridi Pathan of Rohilkhand, who was the founder of the two Pathan families of Kasmandi Khurd and Sahlamau, an account of which has already been given in Chapter III. The bazár Mirzaganj was built by Mirza Hasan Beg, an official of the Oudh Government. The other bazár of Amaniganj beyond the railway station owes its origin to Asaf-ud-daula, who built the place on his way to fight with the Rohillas.

MALIHABAD *Pargana*, *Tahsíl* MALIHABAD.

This pargana consists of the north-western portion of the district, being bounded on the east by Mahona and Lucknow, on the south by Kakori, on the west by Auras-Mohan of Unao, on the north-west by Sandila and on the north by Gundwa of the Hardoi district. The chief river is the Gumti, which separates this pargana from Mahona in the east. Besides this, there are three tributary streams of the same river, the most important of which is the Behta, which enters the pargana from Hardoi at Jindaur and flows in an exceedingly tortuous course through the south, leaving it at Malha not far from its confluence with the Gumti. The others are the Jhingi and Akraddi, both of which take a south-easterly direction from Gundwa through the pargana and fall into the Gumti. These streams are of little use and are only slightly employed for irrigation. The course of the Behta is marked by ravines and beds of kankar, while those of the others are similarly characterized by kankar and unculturable stretches of *úsar*. The soil varies greatly. In places, and especially in those villages lying between Malihabad and the Hardoi border on the north, it is an excellent loam with plentiful means of irrigation. In the north-east, on the other hand, the soil is more or less sandy, with a scanty water-supply and precarious crops. *Úsar* is chiefly prevalent in the north-west and there are several patches of dhák jungle, notably in the three large adjoining villages of this circle, Jamaulia, Mundiara and Kharsara. There is a small area of tarai in the lowlying lands near the Gumti, but this is confined to the three villages of Manjhi, Badiyan and Ataria.

The pargana is the second largest in the district, coming next to Mohanlalganj. The area is 119,501 acres or 186·7

square miles. In 82 per cent. the soil is classed as either *goind* or loam, while sandy *bhur* covers nearly ten per cent. and stiff clay most of the remainder. The cultivated area in 1902 was 77,632 acres or 65 per cent.—a high proportion, that shows an increase of 6,000 acres since the last settlement. There is still a large area of culturable waste, amounting to 28,200 acres or over 23 per cent., but of this 3,323 acres or nearly three per cent. are under groves, the pargana in most parts being very well wooded. The unculturable area is small, being in all 14,646 acres; and even then only half of this is actually barren, the rest being under water or taken up by homesteads and roads. Irrigation in the same year was extended to 20,680 acres, or 27 per cent. of the cultivation; but this could be largely supplemented in case of need, as wells can be easily constructed in almost all parts, the average depth of the water-level being no more than 18 feet below the surface. Three-fourths of the irrigation is supplied by wells which have, as elsewhere in the district, largely supplemented the tanks, which in 1866 watered over 60 per cent. The number of masonry wells has increased enormously, as it has risen from 1,076 at the last settlement to 1,500 in 1902—a very satisfactory sign, as it renders the pargana far more secure against any natural calamity. The tanks are still used somewhat extensively, but their value is discounted by their liability to dry up in years of scanty rainfall. The pargana in fact is not only admirably cultivated, but has a larger proportionate supply of well irrigation than any others, except possibly Lucknow and Kakori. Means of irrigation are deficient in the small villages of Belwa and Nazarnagar in the north-west, and in Mandwana, Birpur, Manjhana, Tikri Kalan, Pokhra, Godhan and Garh Thamba in the sandy tract to the north-east. The villages of Ataria and Manjhi in the Gumti khadir, on the other hand, are liable to damage from inundation and saturation from the river.

The rabi is the principal harvest, but the system of agriculture does not differ in any way from that in vogue in the rest of the district. The chief kharíf staple is rice, followed by bajra juar and maize, the large area under bajra testifying to the

extent of inferior sandy soil. In the rabi, wheat as usual takes the lead, but in this pargana it is more often sown in combination with other crops than elsewhere. Gram and peas follow next in order, and then barley. The holdings are small as elsewhere, and average 2·82 acres. Ordinary tenants hold no less than 80 per cent. of the land, and only 10 per cent. is cultivated by proprietors and less than four per cent. by under-proprietors. The grain-rented area is larger than in any other pargana, amounting to 9,332 acres at the time of the last settlement. Rents are low and fairly uniform, but the high-caste tenants as usual hold on privileged terms. The standard rates of the settlement ranged from Rs. 8 per acre for *goind* to Rs. 2 per acre for the worst *bhur*. The average rate for loam was about Rs. 6, and for clay from Rs. 6 to Rs. 3·14 per acre. The revenue demand at the summary settlement was Rs. 1,18,644. In 1866 this was raised to Rs. 1,48,871, and at the last revision a further large enhancement of 33·51 per cent. was imposed, the increased demand being made progressive. The final revenue is Rs. 1,80,101, and in 1902 the incidence was Rs. 2·13 per acre of cultivation and Re. 1-1-1 per acre of the whole area. There are five villages and six mahals held revenue-free at a nominal assessment of Rs. 6,315.

The population of the pargana in 1869 was 87,316. At the last census it had risen to 104,165 persons, of whom 54,214 were males and 49,951 females. Musalmans numbered 16,837 or about 19 per cent. The population is almost wholly agricultural, and the chief cultivating classes are Rajputs, Ahirs, Chamars, Pasis, Musalmans and Brahmans. Muraos, too, are numerous, holding 4,500 acres. Malihabad is the only town of any size in the pargana, but there are several large villages of some importance and interest. Separate articles will be found on Mál, Jindaur, Kharawan, Khalispur, Kasmandi-Kalan and Khurd, Bakhtiyarnagar and Garhi Sanjar Khan. Besides these, Sispan, a large village in the north-west, has a population of over 2,000 persons and thirteen others contain over 1,000 inhabitants. The largest bazár is at Mirzaganj, which forms part of Malihabad. The other markets are those at Amaniganj and Rahimabad, as well as those given in the appendix.

The pargana is traversed by the main line of the Oudh and Rohilkhand Railway, with stations at Rahimabad and Malihabad. Parallel to this runs the road from Lucknow to Hardoi, which is metalled as far as the tahsíl headquarters. Through Malihabad runs an unmetalled road from Mohan in Unao to Kalyanmal in Hardoi, passing the village of Mál, whence a branch road leads to Mahona and Kursi. The only other road is that from Rahimabad to Auras and Unao.

The pargana contains 188 villages divided into 267 mahals at the time of the last settlement. Of these, 48 villages and nine pattis are owned by taluqdars and 64 mahals by single zamindars. The resident taluqdars are the Pathans of Malihabad, who own the estates of Sahlamaṇ and Kasmandi-Khurd, an account of which will be found in Chapter III. The remainder live in the Hardoi and Unao districts. They include the Raja of Bharawan, the Bais taluqdars of Pawayan and Nandauli, the Kayasths of Sarawan, the Sheikhs of Kakrali and the Saiyids of Jalalpur. The Rajputs are the largest landholders, but they have lost very heavily since the settlement of 1866. So, too, have the smaller Musalman proprietors. In all over 23,000 acres were transferred at the expense of the smaller zamindars between 1866 and 1896. The chief gainers have been the Musalman taluqdars, zamindars and lawyers, Kashmiri pleaders, and Banias and Brahman money-lenders. One of the largest land-owners in the pargana is Pandit Bakht Narain, Kashmiri, the son of Ram Narain of Lucknow, who made very extensive purchases from the Rajputs.

The pargana contains a number of families who at one time held possession of large and well-defined tracts of land. Mention has been made of the Pathans of Garhi Sanjar Khan, Bakhtiyarnagar and Khalispur in the articles on those villages, and similarly of the Gaharwars of Mal, the Janwars of Kharawan and the Sheikhs and Solankhis of Jindaur. Among others, the Bazid Khel Pathans of Barigarhi deserve mention. They are said to have come here about eight generations ago under one Sheikh Ibrahim, an officer in the service of the Dehli emperor. They first settled in Habibpur-Nasiamau, close to

Malihabad, and acquired by degrees eight villages to the west of Malihabad, some of which they still hold.

In the north-east of the pargana there was formerly a large estate, known as tappa Daklawal, consisting of 52 villages held by Bais. The greater part of this tappa is now included in Hardoi, but 22 villages lie in this pargana. The family is said to have been founded by one Ram Chandra, who married into the Panwar family of Itaunja and drove out the Bamhan Gaurs from this part of the pargana. He had three sons, who settled in Bangalpur, Pipargaon and Bhithri, and their descendants are known as the Bangali, Piparhar and Bhitharia Bais. To this family belong the taluqdars of Bharawan and Pawayan in Hardoi, but the rest of the clan has lost a great part of its possessions.

Another tappa was that of Siswara, consisting of some 24 villages in the centre of the pargana. This was held by Nikumbh Rajputs, who came here under two brothers, Kanh and Kharak, from Narwar, and drove out the original Jhojhas and seized their villages. Some of these Nikumbhs still hold their original estates, and one family, that of Dilawarnagar, became Musalman. The tappa of Kathauli Rao was colonized by Janwars under one Rai Sukh, but most of their villages have fallen into the hands of Pathan families of Malihabad. The Janwars now only hold the small village of Shahzadpur. In like manner the Gautams of Datli in the south of the pargana have lost almost all their estates to the Pathans. They are said to have come some four hundred years ago under Deo Rai and Naya Rana from Argal, and to have ejected the Arakhs from twelve villages. At the present time they only hold a few mahals.

In early days the pargana is said to have been held by Pasis and Arakhs. It seems that some of these became Musalman and were called Jhojhas. The common tradition ascribes all the old deserted sites in the pargana to these Jhojhas, although they do not differ in any way from those which elsewhere are popularly believed to have been held by the Bhars. Such mounds are to be found everywhere, but especially in Antgarhi, Dilawarnagar, Mal and Siswara. At all

events, the pargana was soon overrun by the various tribes of Rajputs, and the latter invariably assert that they conquered the Arakhs and not the Jhojhas. The Rajputs held the whole pargana from the thirteenth century for about 300 years, and then came the different families of Pathans. It seems probable that many of the present Sheikh proprietors are no more than converted Hindus. In the time of Akbar the pargana was known by its present name, and during the Nawabi it was included in the chakla of Sandila.

MALIHABAD *Tahsíl.*

This tahsíl forms the northern subdivision of the district, and is composed of the two parganas of Malihabad and Mahona, each of which has been separately described with an account of its physical characteristics, agriculture, revenue and landed proprietors. The tahsíl is bounded on the north by the Hardoi, Sítapur and Bara Banki districts, on the west by Unao; on the south by the pargana of Kakori and Lucknow, and on the east by the Dewa and Kursi parganas of Bara Banki. The river Gumti, which separates the two parganas of the subdivision, forms the main drainage line and is fed by the Behta and the two small watercourses known as the Jhingi and Akraddi, all of which lie in the Malihabad pargana. There are comparatively few depressions in this part of the tahsíl, except in the north-west, where the land lies low and the soil is heavy. The chief jhíls are those at Tharri and Sispan. In Mahona, on the other hand, there is a large area of lowlying clay land studded with jhíls and tanks chiefly in the north-east, the most noteworthy depressions being those of Usirna and the long line of jhíls which unite to form the Reth river. In the same tract, too, there is a considerable area of dhák jungle. The total area of the tahsíl is 334·16 square miles.

The tahsíl is administered as a subdivision of the district in the charge of a full-powered officer of the district staff and the tahsíldar, whose headquarters are at Malihabad. In addition to these, Muhammad Ahmad Khan, the taluqdar of Kasmandi Khurd, exercises the powers of an honorary magistrate of the third class within the limits of his estate and also has the

powers of an honorary munsif throughout the Malihabad pargana. Ordinarily the civil jurisdiction of the tahsíl is in the hands of the munsif of the northern division of Lucknow in the Lucknow Judgeship. For the purposes of the police administration there are police-stations at Malihabad and Itaunja, but their circles do not coincide with the pargana of tahsíl boundaries. The Malihabad circle includes the greater part of the pargana of that name, but also extends over seven villages of Lucknow and one village of Kakori. The rest of the pargana, consisting of 15 villages, belongs to the Kakori and Banthara police circles. The Itaunja thana has jurisdiction over 149 villages of Mahona, while the remaining 45 villages belong to the Mandiaon circle. The village of Mandiaon lies within the limits of the Mahona pargana, but the police-station of that name stands in Mohibullahpur of pargana Lucknow. The lists of markets, fairs, schools and post-offices will be found in the appendix.

Means of communication are generally good. The western portion of the tahsíl is served by the main line of the Oudh and Rohilkhand Railway, with stations at Malihabad and Rahimabad. In the east the Lucknow-Bareilly State Railway traverses pargana Mahona, and has stations at Bakhshi-ka-Talab and Itaunja. Parallel to the latter runs the metalled road from Lucknow to Sítapur, with a military encamping-ground at Bakhshi-ka-Talab and an inspection bungalow at Arjunpur. A second metalled road runs from Lucknow to Kursi and on to Mahmudabad in Sítapur, but the metalling stops at Tikaitganj. The road from Lucknow to Hardoi is metalled as far as Malihabad, and there are encamping-grounds at Malihabad and Rahimabad, and a bungalow at the former. Unmetalled roads run from Malihabad to Mohan and from Malihabad to Kalyanmal in Hardoi. A branch from the latter takes off at Mal and goes east to Mahona and Kursi. Other roads lead from Mahona to Ataria railway station in Sítapur and from Rahimabad to Auras and Unao.

The population of the tahsíl in 1869 numbered 159,834 persons, this being the total of the two parganas of which it is now composed. Up to the close of the first regular settlement the

Malihabad tahsíl consisted only of Malihabad and Auras-Mohan; but the latter was given to Unao, and a new tahsíl was formed of Malihabad and Mahona, the latter having formerly belonged to the dismembered tahsíl of Kursi. At the last census of 1901 the number of inhabitants was 184,230, showing a very considerable increase during the past thirty years, the density rising from 478 to 551 persons to the square mile. Males numbered 95,882 and females 88,348. Classified according to religions there were 158,559 Hindus, 25,537 Musalmans, 61 Jains, 44 Aryas, 27 Christians, one Sikh and one Parsi. Musalmans thus number about 16 per cent., a fairly high proportion. Of the Hindus, the Chamars are most numerous, with 29,676 representatives. Next come Pasis, with 25,000 and Ahirs with 22,000. The other castes with more than 10,000 members are Brahmans, Lodhs and Rajputs. The latter are of many clans: chief among them are Panwars and Chauhans, followed by Bais, Gaharwars, Sombansis, Janwars, Nikumbhs, Gautams and Bhadauriyas, all of whom occur in numbers exceeding 350. No other caste save Muraos has more than 500 representatives in this tahsíl. The most numerous are Gadaryas, Kahars, Nais, Telis, Dhobis and Bhurjis. Among the Musalmans, the Sheikhs come first, numbering 5,587, most of whom are of the Siddiqi subdivision. Next come Pathans with 4,071, the chief clans being the Ghori, Afridi and Yusufzai. The only other Musalman castes of over 1,000 persons are Gaddis, Behnas, Julahas and Telis.

The population is purely agricultural, and there is but little trade except in agricultural produce. The proportion of the cultivating and landowning population to the rest is 77 per cent. There is no manufacture or industry peculiar to the tahsíl, and the industrial community merely consists of the ordinary village craftsmen.

MANDIAON, *Pargana* MAHONA, *Tahsíl* MALIHABAD.

Mandiaon or Mariaon is a small town lying in latitude 26° 56′ north and longitude 86° 58′ east, at a distance of four miles north of Lucknow. The place itself lies about a mile east of the metalled road from Lucknow to Sítapur and the Lucknow-Bareilly State Railway. Mandiaon also gives its name to the

railway station and the old cantonments which existed prior to the mutiny and were built by Saadat Ali Khan, who kept stationed here three regiments of the Company's troops. Both these are situated in the village of Mohibullahpur of the Lucknow pargana, which lies on the high road about a mile and-a-half south-west of Mandiaon itself. The cantonments have now disappeared, and nothing remains but a gateway or two, and the gable end of the church which stands out among the crops. To the north-west lay the old race-course, and beyond this the cavalry lines of Mudkipur. At the time of the mutiny the force stationed at Mandiaon consisted of a battery of European horse artillery, two batteries of Oudh irregular artillery, a bullock battery of regular native artillery, and the 13th, 48th and 71st Native Infantry, while the 7th Light Cavalry was at Mudkipur. The officers resided in rows of thatched bungalows, each surrounded by a compound, and the native troops occupied rows of low thatched huts fronting their several parades. The European artillery were stationed to the east of cantonments and nearest the city. The Mandiaon troops mutinied on the 30th of May, 1857, and on the same night the cantonments were plundered and burnt, and were never again occupied.

Mandiaon itself is an ancient place, said to derive its name from Maudal Rikh, a devotee who lived here in the centre of a large forest. It was for long held by the Bhars, who were driven out by Malik Adam, one of Saiyid Salar's lieutenants, who came hither from Satrikh. He was killed in battle and buried in the Suhbatia muhalla of Lucknow. There is another tomb in the village in memory of the Naugaza Pír, so called from his immense stature. The Saiyids who remained are said to have held the village for 150 years, and then were exterminated by Raja Singh and his Chauhans of Bhauli. He conferred the village on his Kayasth and Brahman dependents in equal shares. They were subsequently made qanúngos and chaudhris of the Akbari pargana of Mandiaon or Mandigaon, and their descendants still hold shares in the village. It is now a mudbuilt place of no importance, with a population in 1901 of 2,547 persons, of whom 452 were Musalmans. Lodhs are the prevailing

Hindu caste. That of Mohibullahpur, in which the police-station, post-office and railway station of Mandiaon are situated, was 1,919. The revenue village is known as Mohibullahpur and has an area of 1,007 acres, assessed at Rs. 3,000. There is a bazár at Mohibullahpur in which weekly markets are held.

MAU, see MOHANLALGANJ.

MOHANLALGANJ, *Pargana and Tahsíl* MOHANLALGANJ.

The headquarters of the tahsíl is situated in latitude 26° 41′ north and longitude 80° 59′ east, on the road from Lucknow to Rai Bareli, at a distance of fourteen miles from the former. Other roads lead north-east to Goshainganj, south-west to Sissaindi and west to join the Lucknow-Cawnpore road at Bani, the last-named being metalled. Parallel to the Rai Bareli road runs the main line of the Oudh and Rohilkhand Railway with a station to the north-east of the bazár. The place takes its name from the market built here by Raja Kashi Parshad in 1859 and called after Mohan Lal, his father-in-law, from whom he received the estate. The market was built at a cost of Rs. 50,000 and has recently been improved by the addition of masonry verandahs and drains, the expenditure of about Rs. 30,000 having been defrayed by the estate. It is approached on either side by two fine archways. The same Raja built a magnificent temple here at a cost of a lakh of rupees. The structure is of brick faced with marble and black stone. It rises to a height of 250 feet above the ground. The Jalbihar festival is held here in the month of Bhadon. The market is a considerable centre of trade, chiefly in grain and country cloth. Besides the tahsíl and police-station, which adjoin one another, there is a post-office, dispensary and a middle vernacular school with an attendance of 75 pupils, all situated in Mohanlalganj. Outside the bazár there is a military encamping-ground to the east of the Rai Bareli road.

Mohanlalganj is situated in the large revenue village of Mau, one of the headquarters of the Choraha Janwars, who occupied a large part of the pargana at the end of the sixteenth century. These Janwars founded a large number of villages covering a considerable tract of country lying on all sides of

Mál but the west, and probably drove out the old Bhar inhabitants. In the village of Hulas Khera to the south-east of Mohanlalganj there are the remains of an old fort on the banks of the great Karela jhíl, which is probably of Bhar origin. These Janwars were an aggressive and enterprising family, and on one occasion they attacked and plundered some of the king's treasure that was being conveyed to Dehli, and thus earned their title of Chorahas or "plunderers." They are descended from Banke Rai, the younger brother of Seni Sah, who founded the Purseni house, and they still own several villages of this pargana. They lost Mau in the later days of the Nawabi, when it was held in farm by Mohan Lal.

The lands of Mau cover 2,526 acres and are held in perpetual settlement at a revenue of Rs. 3,800. More than half the lands are cultivated and are irrigated from tanks, while groves cover over 200 acres. The population of Mohanlalganj and Mau, which in 1869 amounted to 3,674 persons, has remained stationary ever since. In 1901 there were 3,659 inhabitants, of whom 462 were Musalmans and sixteen Christians. A Church of England Mission has recently been established here, a branch of the Nigohan establishment. The population is chiefly agricultural, but considerable numbers are engaged in trade. In 1901, prior to the recent regulations, there were nine persons assessed to income tax, with a total combined income of Rs. 6,750.

MOHANLALGANJ *Pargana, Tahsíl* MOHANLALGANJ.

This pargana is one of the two into which the tahsíl of the same name is divided. It forms the south-eastern subdivision of the district, being bounded on the west by Nigohan, Bijnaur and Lucknow, on the south by Nigohan and the Bachhrawan pargana of Rai Bareli, and on the east by pargana Haidargarh in the Bara Banki district. Its northern and north-eastern boundary is the river Gumti, which separates it from Lucknow and Dewa on the north and from Satrikh on the north-east. The river enters the pargana at Mastemau and leaves it at Salempur. The country along the Gumti is rough and broken, wide sandy stretches alternating with ravines, while in the

immediate neighbourhood of the river the land lies low; but there is practically no tarai and the bed is constantly liable to inundation. The soil in the northern and the north-eastern tract is of a poor sandy nature, and 32 villages are thus affected; only one village, however, Dhaurahra, on the river bank between Gauria Kalan and Amethi, can be described as precarious. South of the *bhur* circle and occupying the north and east central portion of the pargana is a fine tract of good loam soil, while the southern and largest portion consists of a heavy clay, varied by several expanses of barren *úsar*, which cross the pargana from east to west, and dotted with numerous jhíls. The drainage of this tract is chiefly effected by a chain of jhíls which begins at Hulas Khera in the large Karela jhíl and takes a south-easterly direction towards Nagram. The extreme western portion is drained by the Bakh, which flows past Mohanlalganj into Nigohan, and the centre by the Loni, which rises in a jhíl near Parehta to the north-east of the tahsíl headquarters and flows east to join the Gumti near Salempur. The drainage in the south is frequently defective, and though excellent rice crops are raised in the neighbourhood of the jhíls, several villages may be classed as precarious on account of the danger of saturation to which they are liable. The worst are those in which *úsar* is most prevalent, such as Daudnagar, Indrajit Khera and Habuapur to the north-east of Mohanlalganj, and Harai in the eastern tract. In other respects the pargana is fertile and well cultivated.

The area is 128,563 acres or 200·8 square miles, the pargana being thus the largest in the district. Cultivation in 1902 covered 71,174 acres, or 55 per cent., which is a low proportion, but which nevertheless shows an increase of over 5,000 acres since 1866 and over 3,500 acres since the last settlement. The unculturable area is still very large, amounting to no less than 24,500 acres or nearly 20 per cent., and is chiefly due to the large amount of *úsar*, although over 6,000 acres are under water and nearly 4,000 acres are occupied by homesteads, roads and buildings. Of the culturable land, amounting to over 25 per cent., more than half is old fallow and the rest is not of a good quality, as it includes much soil that should properly

be classed as *úsar*. Groves are numerous, the pargana being exceptionally well wooded. They cover 5,600 acres or considerably over four per cent. of the total area. Means of irrigation are ample. Besides the numerous large lakes, the number of masonry wells is great and rapidly increasing. In 1866 over 70 per cent. of the irrigation was effected from tanks and there were but few wells. In 1896 the number of protected wells was 1,160, and this had risen to over 1,600 in 1902. Earthen wells can be constructed almost everywhere with ease, as water is met with at a depth ranging on an average from 19 to 21 feet. In 1902 the total irrigated area was 27,250 acres or 38 per cent. of the cultivation, and nearly two-thirds of this was obtained from wells—a most remarkable change, which is, however, common to all the parganas of this district.

The pargana differs in no way as to the system of agriculture and the principal staple crops from the other parganas of the district. Rice is the most important crop and covers about 35 per cent. of the total cultivated area. Next among the kharíf crops comes juar, while bajra is largely grown in the sandy villages to the north. In the rabi wheat predominates, covering alone and in combination about 28 per cent. of the cultivation. Following it are gram, peas and barley. By far the larger part of the area, amounting to 76 per cent., is held by ordinary tenants at full rates, their holdings averaging 2·7 acres. Over eleven per cent. is held as *sír* or *khudkásht*, and 4·7 per cent. by under-proprietors, whose average holdings are 3·4 acres in extent. The grain-rented area is very small, amounting at the time of the last settlement to 2·66 per cent. of the total area of holdings of all kinds. The standard rates as adopted at the settlement vary considerably according to the nature of the soil. The rate for clay lands ranges from Rs. 7-12-0 to Rs. 5-13-0 per acre, and those of loam from Rs. 6-12-0 to Rs. 4-11-0. *Bhur*, as usual, pays the lowest rate, the average being Rs. 2-13-0 per acre. The highest rates are paid by the Káchhis, and owing perhaps to the proprietorship of so many villages by Musalmans, the Brahmans do not obtain such favourite terms as elsewhere. The revenue demand at the summary settlement was Rs. 1,56,510, which rose to

Rs. 1,79,740 in 1866. At the last settlement the revenue was fixed at Rs. 2,04,014, this being the actual sum payable to Government. The nominal demand is greater, as the Sissaindi estate is held on a permanent settlement. The enhancement on the expiring demand amounted to 22·13 per cent., and was spread over a period of eleven years. In 1902 the incidence per acre of cultivation was Rs. 3-4-11 per acre of cultivation and Re. 1-13-3 per acre of the total area, a higher figure than in any other pargana of the district.

The population of the pargana at the first census of 1869 numbered 113,659 persons. Up to 1891 it remained stationary, but at the last census the total was 117,394, of whom 59,876 were males and 57,518 females. Musalmans numbered 12,100, or over ten per cent. of the population. The chief cultivating castes are Kurmis, Pasis, Ahirs, Rajputs, Brahmans, Musalmans and Lodhs. The Rajputs are mostly of the Janwar clan. The Kurmis have always been mustered strong in this pargana, and having risen to a state of great prosperity have become possessed of a spirit of sturdy independence which they showed both in the Nawabi and on the occasion of the mutiny.

The largest town in the pargana is Amethi. Besides this, Nagram, Bakas, Samesi, Mohanlalganj, Salempur, Utranwan, Goshainganj, Bahrauli and Khujauli have large populations and have been separately described. In addition to these there are thirteen other villages which have a population of over 1,000 persons. Markets are held at fourteen villages.*

Means of communication are fairly good. The western sides of the pargana is traversed by the main line of the Oudh and Rohilkhand Railway, with a station at Mohanlalganj. Parallel to this runs the metalled road from Lucknow to Rai Bareli, with a branch metalled road from Mohanlalganj to Bani. Through the northern half runs the road from Lucknow to Sultanpur, which is metalled as far as Goshainganj. Unmetalled roads run from Mohanlalganj to Sissaindi; from Mohanlalganj to Khujauli and Goshainganj; from Lucknow to Khujauli and Nagram, and from Salempur to Nagram and Nigohan.

* *Vide* Appendix.

The pargana contains 179 villages, which at the time of settlement were divided into 274 mahals. Of these, 54 villages comprising 56 mahals are held in taluqdari tenure, thirteen villages or fifteen mahals in single zamindari, and 106 villages consisting of 203 mahals in joint zamindari and pattidari tenure. The resident taluqdars are those of Salempur, Gauria Kalan and Purseni. The Raja of Sissaindi owns the estates of Mau, Dewa and Karora, eleven villages in all: Karora was obtained by a mortgage in 1831, while Mau and Dewa were held in farm. Other taluqdars are the Maharaja of Ajodhya, who owns Bahrauli and other villages; the Raja of Birsinghpur or Kumhrawan in Rai Bareli; the Sheikhs of Gadia in Bara Banki; and Mirza Jafar Ali Khan of Behta, who owns the estate of Dhaurahra, which was bequeathed him Mirza Abu Turab Khan. One village, Sikandarpur, belongs to the Kayasth taluqdar of Gopalpur-Aseni in Bara Banki. An account of these taluqdars and their estates will be found in Chapter III of this volume. Generally speaking, the principal proprietary castes are Musalmans, who own about 38 per cent.; Rajputs 24 per cent.; Kurmis, Muraos, Kashmiris, Banias, Kayasths and Khattris. The smaller Musalman and Rajput proprietors have lost heavily since the settlement of 1866. The chief gainers as usual have been the Bania money-lenders, Kashmiri and Kayasth pleaders and the Thakur taluqdars. The total area transferred between 1866 and 1896 was no less than 19,596 acres, nearly half of which went to the money-lenders of different castes.

Besides the taluqdars, the chief pargana families are those of the Sheikhs, whose history is given in the accounts of Salempur, Amethi and Nagram. The Sheikhs of Amethi pretend to have a right to the whole pargana by conquest and in virtue of *farmáns* conferred by Jahangir in 1617 and Farrukh Siyar in 1715; and they seem to be traditionally regarded as the owners of the soil. Thus the Janwars of Mau and Khujauli, the owners of Bakas and the Bais of Karora, all state that they received their villages from the Sheikhs. The latter evidently gave their names to many villages in different parts, as is clear from their Musalman appellations. The Siddiqi Sheikhs of Gauria Kalan, too, founded many villages, some of which are

still held by their descendants, apart from those belonging to the taluqa, as has already been recorded in Chapter III. Mention has also been made in the article on Nagram of the Sheikh and Saiyid families of that place. Besides the Musalmans, the only clan deserving mention is that of the Janwars, to whom the Purseni taluqdar belongs. He is descended from Seni Sah, the eldest son of Deo Rai, the first Janwar settler. The second son was Banke Rai, and four generations after him were Hira and Jachi, whose descendants still hold a number of villages. Their history is uneventful, and none of the clan rose to distinction save Niwaz Sah, grandson of Hira, who commanded a large force in the later days of the Dehli empire.

The pargana was formerly known as Amethi, and from it were subsequently formed the parganas of Nagram and Goshainganj, which were all united to form the present pargana after the annexation. A third pargana of Khujauli was constituted in 1811, and this, too, was absorbed in 1858. Khujauli belonged to the Nizamat of Baiswara; Nagram to Kumhrawan in Rai Bareli; and Amethi or Goshainganj to the Huzur tahsíl. Tradition states the whole tract was originally held by the Bhars, traces of whose habitations are to be found in some twenty villages. One of these is Paharnagar-Tikaria in the north-west, and the story goes that the place was seized by the Banaphar chieftains of Kanauj, Alha and Udal, and near it is the Lohganjar or "field of blood." But Alha and Udal effected nothing, nor did Saiyid Salar who, however, is said to have left some followers behind him at Amethi and Nagram. The Bhars closed up again and were not driven out till the coming of the Amethia Rajputs, at the end of the fourteenth century, and these were in turn displaced by the Sheikhs.

MOHANLALGANJ *Tahsil.*

This sub-division is composed of the two parganas of Mohanlalganj and Nigohan, and forms the southern portion of the district. Its component parganas have been separately described, with an account of their physical features, agriculture, revenue, proprietors and history. The tahsíl is bounded on the north-west by the parganas of Bijnaur and Lucknow of the

headquarters tahsíl; on the north-east by the river Gumti, which separates it from the Bara Banki district; on the east and south-east by Bara Banki and Rai Bareli; and on the south-west by the Sai, which forms the boundary between Lucknow and Unao. The other streams are the Bakh in the west and the Loni, which drains the centre of pargana Mohanlalganj and flows east into the Gumti. In many places the land lies low, and the water accumulates in large jhíls, especially in the south and south-west of Mohanlalganj. The largest is the great Karela jhíl of Hulas-Khera to the east of the headquarters. Other larger stretches of water are the jhíls at Sissaindi, Jabrauli and Sherpur-Lawal in pargana Nigohan, and those near Purseni, Deoti, Nagram, Sanesi and Chitauni.

The tahsíl has a total area of 243·37 square miles. It is administered as a subdivision of the district by a full-powered officer of the district staff, and the tahsíldár, whose headquarters are at Mohanlalganj. For the purposes of civil jurisdiction, it forms part of the southern munsifi of the Lucknow judgeship. There are police-stations at Mohanlalganj and Goshainganj, but the limits of their circles are not coterminous with the tahsíl boundaries. The Goshainganj circle extends over half pargana Mohanlalganj and six villages of Bijnaur. Thana Mohanlalganj comprises the rest of the pargana of the same name, 48 villages of Nigohan and four of Bijnaur; while the rest of Nigohan belongs to the Banthara police circle. The bazárs, fairs, post-offices and schools of the tahsíl will be found in the lists given in the appendix.

Means of communication are good. From north to south through the tahsíl runs the main line of the Oudh and Rohilkhand Railway, with stations at Mohanlalganj and Nigohan. Parallel to it runs the metalled road from Lucknow to Rai Bareli, with a military encamping-ground near the tahsíl headquarters, and inspection-bungalows at Mohanlalganj and Parahia near the Rai Bareli border. Other metalled roads lead from Mohanlalganj to Bani on the Cawnpore road, and from Lucknow to Goshainganj, where there is an inspection bungalow. The remainder of the latter road, from Goshainganj to Salempur and Sultanpur, is unmetalled. So also is the road connecting

Goshainganj with Mohanlalganj. Other unmetalled roads are those from Salempur to Nagram, Nigohan, Sissaindi and on to Bijnaur and Lucknow; from Lucknow to Khujauli and Nagram, and from Mohanlalganj to Sissaindi and Mauranwan in Unao.

The population of the tahsíl in 1901 numbered 154,115 souls, showing an increase of 3,955 since 1891. In 1869 the total was 150,854, so that the increase during the past thirty years has been very small. The present density is 634 to the square mile. In 1901 males numbered 76,949 and females 75,407. Classified according to religions, there were 139,774 Hindus, 14,238 Musalmans and 103 others. Among the last are 94 Christians, almost all of whom are recent converts. The Church Missionary Society has a station at Nigohan, with branches at Sissaindi, Mau and Goshainganj; and the American Methodists have a branch at Amethi. Among the Hindus, the most numerous are Pasis, numbering 29,969 persons. Next come Ahirs, with 17,427, and then Kurmis, Chamars and Brahmans, all of whom have over 10,000 representatives. Those with over 2,000 are Lodhs, Koris, Rajputs, Telis, Nais, Ṫambolis, Gadariyas and Dhobis. The Rajputs belong chiefly to the Gautam, Janwar and Bais clans, the only others that occur in any numbers being Chandels, Dikhits, Chauhans and Amethias. Of the Musalmans, the most numerous are Sheikhs, chiefly of the Siddiqi subdivision. Then come Behnas, Pathans, Darzis, and Kabariyas, the last-named being the Muhammadan counterparts of the Hindu Kachhis and Muraos.

The tahsíl is purely agricultural in character and over 72 per cent. of the population depend solely on cultivation. There is but little trade, except in agricultural produce and the supply of food and drink. A fair amount of cotton-weaving is carried on, especially by the Koris, who turn out annually some Rs. 3,000 worth of *gárha* cloth. Formerly the trade flourished at Amethi, but it has greatly declined since the introduction of European fabrics. It is also made at Nagram, Goshainganj and Mohanlalganj. Iron buckets or *dols* are made in some quantity at Mohanlalganj and exported. In the village of Atrauli, near the tahsíl headquarters, there is a Lohar who is famous for the excellence of his spectacle rims.

MOHIBULLAHPUR—see MANDIAON.

NAGRAM, *Pargana and Tahsíl* MOHANLALGANJ.

A small town in the south-east of the pargana, situated in latitude 26° 37′ north and longitude 81° 9′ east, close to the Bara Banki border and sixteen miles from Lucknow, with which it is connected by an unmetalled road. A second road passes through Nagram, leading from Gangaganj near Salempur to Sissaindi. The place, though very ancient, now presents a somewhat dilapidated appearance, for the old masonry houses of the Musalmans are not rebuilt and the people are chiefly poor. The population, which in 1869 numbered about 5,000 souls, amounted at the last census to 5,620 persons, of whom 1,821 were Musalmans. The main site is compact and lies in the centre of the village lands, which cover 3,166 acres and contain several small hamlets. The land is well cultivated and finely wooded, the groves which almost surround the town covering over 300 acres. Irrigation is almost entirely effected from the numerous tanks, the chief of which lie to the north and west. The soil is almost entirely clay and to the north lies low, but is well adapted for rice cultivation. Two bazárs are held at Nagram weekly, the business being mainly confined to grain and vegetables, especially rice. The annual sales amount to about Rs. 12,000. All the trades are fairly well represented, but special mention should be made of several families of Kayasths, who practise the profession of oculists and are known as Kohhal, and are held in great repute. There are very few wealthy persons in the place, and prior to the new regulations only five of the inhabitants were assessed to income-tax with a combined total income of Rs. 3,330. A few masonry houses have recently been built by retired Musalmans, but most of the old families have decayed. Nagram possesses a middle vernacular school attended by about one hundred pupils, and a post-office.

The place is said to have been called after one Raja Nal, a Bhar chieftain, who had a large fort here, the site of which still exists in the shape of a high mound in the centre of the town, where the school is now located. This tradition is supported by the fact that for a long time the village appeared

in the Government records as Nalgram. It seems to have fallen in the track of Saiyid Salar's invasion, for on the mound of the fort, are the graves of the Shahids Munawwar and Anwar, and outside is the tomb of Piran Haji Burd and a place known as the Ganj Shahidan or "resting-place of the martyrs." It seems, however, that the conquest was not permanent and that the Bhars resumed their occupation. They were subsequently ejected by the Amethia Rajputs of Kumhrawan, led by Jaipal Singh of the Amethi family. At the end of the fifteenth century the Rajputs were in turn ejected by the Ansari Sheikhs under Habib-ullah, who is said to have come from Khojid in Arabia. In 1675 Aurangzeb granted a *farmán* to Sheikhs Daud and Salem, confirming them in the zamindari of Nagram which their ancestors had held. The Sheikhs at an early date acquired three or four villages, some of which they still hold in addition to a portion of Nagram. The Rajputs did not, however, acquiesce in their deposition, and on more than one occasion attacked the village. During the reign of Farrukh Siyar they fought with the Sheikhs under the command of Sher Singh and Baghar Singh, the battle taking place at the tank known as the Ran-i-Gurha. Again in the days of Alamgir II, under Chhatar Dhar and Gobar Singh, they attacked the village and possessed themselves of the main site; at the same time they secured four villages and established an impost called *satrah* of Rs. 4 on each shopkeeper, and a road cess of Rs. 24 on the inhabitants of Nagram, which was maintained throughout the Nawabi. Lastly, in the rebellion of 1857, they again caused trouble, when the Kurmis of Nagram invited them to put themselves at their head. During the reign of Akbar, Nagram was made the centre of a pargana and continued to hold this position till the time of Asaf-ud-daula in 1789. The descendants of Habib-ullah were made chaudhris, while the offices of qázi, mufti and mutawalli were conferred on members of the chief Saiyid family of the place. This family was founded at the time of the second Musalman invasion by Miran Shah, whose tomb still stands here. At the present time the three leading families are represented by Abbas Husain, Fida Husain and Sheikh Ashiq Ali. Of these, however, only the first-

named belongs to the old Nagram family of Saiyids, the others having but recently attained prosperity. The lands of Nagram are now divided into eleven mahals held in zamindari and pattidari tenure, at a total revenue of Rs. 5,617. All but one are in the hands of Musalmans.

NIGOHAN, *Pargana* NIGOHAN, *Tahsíl* MOHANLALGANJ.

The capital of the pargana is a large village situated in latitude 26° 33′ north and longitude 81° 3′ east, a short distance to the west of the road from Lucknow to Rai Bareli, at a distance of 23 miles from Lucknow and eight miles from Mohanlalganj. It contained in 1901 a population of 2,074 persons, of whom 355 were Musalmans and 61 Christians. Brahmans form the bulk of the Hindu population. The railway station of Nigohan lies to the east of the village within the limits of Karanpur. The village lands have an area of 1,683 acres, and are held in zamindari tenure at a revenue of Rs. 1,550. No less than 523 acres are under groves, which surround the village and form the principal means of subsistence of the inhabitants and have always been held rent-free. There is an upper primary school here and a small bazár known by the name of Gumanganj. Nigohan is the headquarters of the Church of England Mission, which has branches at Sissaindi, Mohanlalganj and Goshainganj. There is a Mission dispensary here. It is said that 69 persons were baptized between 1897 and 1901.

Nigohan is a place of great antiquity and is said to have been founded by one Rája Nahuk, a Chandrabansi. The story goes that the Rája, as a penalty for cursing a Brahman, was transformed into a snake and condemned to live in a large tank to the south of the village. Hither came the Pandavas in the course of their wanderings, and one of the five brothers managed to break the spell and restore the Rája to his former shape. The latter then performed a great sacrifice, and this is continued in an yearly festival held in his memory. It is possible that this legend explains the name of the town and that it points to some former Nága worship. The story goes on to say that at a later date the country fell into the hands of the Bhars, and that

they were displaced by the Janwars of Mau. The last member of this family was a daughter who married one Luka Singh, a Gautam, and the village has ever since remained in his family. The Gautams also pay honour to the founder of Nigohan, and offerings are made on Sundays and Mondays at his shrine in the centre of the village. The annual fair takes place in the month of Kartik at the Abhiniwara tank, on the banks of which there is a picturesque grove of old trees, with a small brick temple of Mahadeo.

NIGOHAN *Pargana, Tahsíl* Mohanlalganj.

This small pargana lies in the extreme south of the district; it is bounded on the north and north-east by Mohanlalganj, on the south-east by pargana Bachhrawan of Rai Bareli, on the south-west by the river Sai, which separates it from the Unao district, and on the west and north-west by pargana Bijnaur. It is oblong in shape, with a length of twelve or thirteen miles, and an average breadth of five miles. All along the Sai the soil is light and sandy, and especially so at its junction with the Bakh, a small stream that flows south from Mohanlalganj and joins the Sai at Birsinghpur, to the south of Nigohan. In the north the soil is chiefly a heavy clay varied with wide stretches of barren *úsar*. In the south-west the country is finely wooded, especially round the town of Nigohan, and the soil is a loam of fair quality, except in this portion, and the neighbourhood of the larger villages, the cultivation does not reach so high a standard as in the other parganas of the district.

The total area is 45,895 acres or 71 square miles. Of this, 6,218 acres or nearly 14 per cent. are barren, half of it being either *úsar* or unculturable sand. The grove area is proportionately very large, amounting to 2,926 acres. In the year 1902, cultivation covered 24,650 acres or 53 per cent. of the whole, and over 28 per cent. bore a double crop. The area under fallow and culturable waste is large, amounting to 12,100 acres; but much of this is of a very inferior quality and contains a large proportion of *úsar*. Irrigation is carried on chiefly from the small tanks and jhíls, and also to a large extent from masonry wells. The Sai is useless for this purpose, but some 1,000 acres are

watered from the Bakh. There are only two large jhíls at Jabrauli and Sissaindi, the latter being almost unfailing, and the cultivation round the village is especially fine. The average depth at which water is found is only 14 feet from the surface, but in the north it sinks to 19 feet; wells can be easily constructed everywhere, but there has been no general increase in well irrigation as in other parganas. The area irrigated in 1902 was 8,900 acres or 36 per cent. of the cultivation, and more than half of this was effected from tanks. There are only two villages classed as precarious, Muntiya and Miranpur on the sandy banks of the Sai.

The principal crop grown in this pargana is rice, which covers about 29 per cent. of the whole cultivated area; it is chiefly grown in the heavy clay lands, much of which are solely adapted to this staple. The remaining kharíf crops are juar, bajra and maize. Bajra is almost entirely confined to the sandy soil in the neighbourhood of the Sai and Bakh, and the others to the clay circle. In the rabi, wheat sown either alone or in combination predominates, pure wheat being chiefly grown in the clay lands. Next come gram, peas and barley. The land is mainly held by ordinary tenants, whose holdings on an average amount to 3·1 acres. Under-proprietors with average holdings of 4·7 acres cultivate somewhat under four per cent., while holders of *sír* and *khudkásht* own only 2,660 acres. Almost the entire area is rented at cash rates. At the last settlement these ranged from Rs. 9·15 per acre for the best *goind* land in the neighbourhood of the larger villages to Rs. 2-8 for *bhur*. The standard rates for loam were between Rs. 6-12 and Rs. 5-2 per acre, and for clay from Rs. 5 to Rs. 5-13. High caste tenants prodominate, and pay privileged rates, while the highest rents are those of the Kachhis, who, however, only hold a small area. The revenue demand at the summary settlement was Rs. 37,330, rising to Rs. 48,250 in 1866. At the last settlement the final demand was fixed at Rs. 63,830, giving an enhancement of 33·85 per cent., of which 52,266 represents the actual amount payable to Government, a large proportion of the pargana, comprising the Sissaindi estate, being permanently settled. The increase was spread over a

period of eleven years, and in 1902 the incidence was Rs. 2-8-1 per acre of cultivation and Re. 1-5-6 per acre of the whole area.

The population of the pargana in 1869 numbered 37,195 persons, and since that date has remained practically stationary. The last census, in fact, shows a decrease, the total being 36,721, of whom 18,832 were males and 17,889 females. Classified according to religions, there were 34,516 Hindus, 2,138 Musalmans and 67 Christians. The number of Musalmans is very small, amounting to only six per cent., and half of them are to be found in the villages of Nigohan, Sissaindi and Bhadeswa alone. The population is entirely agricultural, and the chief cultivating castes are Brahmans, Rajputs and Ahirs. The remainder are of various castes, the most numerous being Pasis, Lodhs, Musalmans and Chamars. There is no town of any size in the pargana. Nigohan and Sissaindi, the principal places, have been separately described, as well as Jabrauli, but these are only villages of a purely agricultural character. In addition to these, Bhadesra, Dayalpur and three other villages have a population of over 1,000 inhabitants. The pargana is well provided with means of communication. The eastern portion is traversed from north to south by the metalled road from Lucknow to Rai Bareli, and parallel to this runs the main line of the Oudh and Rohilkhand Railway, with a station at Nigohan. Unmetalled roads run from Mohanlalganj to Sissaindi, and thence to Nigohan and Salempur; from Sissaindi to Bijnaur and Lucknow; and from Sissaindi to Mauranwan in Unao, crossing the Sai at Jabraila by a bridge built by the Sissaindi estate.

The pargana contains 57 villages, divided at the time of the last settlement into 92 mahals. Of these, 28 villages, comprising 38 mahals, are held by taluqdárs, six villages by single zamindárs, and 33 villages composed of 84 mahals by pattidari bodies. The chief taluqdár is the Rája of Sissaindi, whose estate is now administered by the Court of Wards and is held in permanent settlement. The history of the first owner, Rája Kashi Parshad, has been given in Chapter III. The Sissaindi estate was formerly held by the Naihesta Bais and was given in *shankalp* to Pathak Amirt Lal. The latter had three sons:

Kundan Lal, the father of Shankar Sahai, whose widow held a share for life; Sita Ram, whose portion was bought up by Kashi Parshad; and Mohan Lal, the father-in-law of the Rája. All these died prior to 1841. At present Rája Chandra Shekhar holds all the old pargana of Sissaindi, excepting one village. The Jabrauli estate, formerly owned by the Janwars, is now the property of the Khattris of Bahvi and Kanchanpur of the Mauranwan house; it consists of 23 mahals, most of which lie in this pargana. The taluqdár of Udraira in Rai Bareli owns the Kusmaura estate of five villages. Raja Rampal Singh of Kori Sidhauli possesses three pattis in this pargana, and the Brahman taluqdár of Mainahar-Katra in Rai Bareli holds one patti of the village of Nigohan.

The smaller proprietors are Brahmans, Rajputs, Kayasths and Ahirs. One village, Ratnapur, to the south of Nigohan, is held revenue-free. The pattidari and zamindari estates are very small, covering only 6,184 acres, as against 17,468 acres held by taluqdárs. Owing to the nature of the tenures, we find that since 1866 the transfers have been almost wholly in favour of the taluqdárs and the large zamíndárs, while lawyers and money-lenders have made very little headway. The Thakur taluqdárs have gained most, and next to them the Rája of Sissaindi and the Mauranwan Khattris. Of the zamíndárs, Brahmans and Kayasths have made the largest purchases. These transfers, as usual, have taken place at the expense of the small Rajput and Musalman proprietors.

The early history of the pargana has been given in the articles on Nigohan and Sissaindi, each of which was the head of a separate pargana till annexation. Pargana Sissaindi was colonized by the Gautams, whose tradition connects them with the Bais of Baiswara and the kingdom of Kanauj. The Janwars came to Nigohan and Jabrauli probably soon after their occupation of Mau and Khujauli, and drove out the Bhars from their stronghold of Kakora in the village of Siris. The Gautams seem subsequently to have dispossessed the Janwars, who retained the Jabrauli estate, however, till the latter days of the Nawabi, when it was taken in farm by the Khattris. Both parganas were included in the Baiswara jurisdiction, and the

Bais of Naihesta claimed to be lords of the soil; in virtue of this assumption the widow of the taluqdár of Kori Sidhauli gave Sissaindi to the Brahmans, and for the same reason Bhagwan Bakhsh of Udraira seized and successfully held the Kusmaura estate.

RAHIMABAD, see JINDAUR.

RAHIMNAGAR PANDIAWAN, *Pargana* BIJNAUR, *Tahsíl* LUCKNOW.

A large village in the south-west of the pargana beyond the Sai, situated in 26° 40′ north latitude and 80° 45′ east longitude, at a distance of four miles west of Bani and two miles south of Harauni station. It is a large village, with an area of 2,640 acres and a population of 2,314 persons. It is held in pattidari tenure at a revenue of Rs. 5,000 by Pande Brahmans, as its name implies. The cultivation is very fine and the village possesses ample means of irrigation in the numerous tanks. There is a large area under groves which cover 170 acres. Markets are held here weekly and there is a small school. The village is the chief of a group of villages of twelve belonging to Pandes, who appear to have colonized parts of this pargana and to have obtained this village from Saadat Ali Khan. It seems that it was formerly held by Pathans, and a family of them still remains in Biluchgarhi, a hamlet of the village. They state that it was conferred on them in jagir by one of the emperors of Dehli, but that their rights were confiscated by Saadat Ali Khan.

SALEMPUR, *Pargana and Tahsíl* MOHANLALGANJ.

A small town in the extreme east of the pargana, extending from the Gumti to the road from Sultanpur to Lucknow, at a distance of 20 miles from the latter, in 26° 43′ north latitude and 81° 13′ east longitude. From the south of the town a branch runs to Nigohan and Sissaindi. The place is picturesquely situated on the broken high ground overlooking the Gumti, and the approach to it lies over a ravine spanned by a long bridge. The population at the last census numbered 2,632 persons, of whom 681 were Musalmans. It possesses an insignificant bazár known as Gangaganj, lying to the south of the

town, in which very little trade is carried on, a lower primary school and a hospital supported by the Rája. The town lands cover 2,538 acres, assessed at a revenue of Rs. 3,800. About 280 acres are under groves.

Salempur is only of importance as being the seat of the Saiyid Rája, Shaban Ali Khan, who owns a fine estate of 24 villages in this pargana. The history of the family has already been given in Chapter III. The town was founded by Sheikh Salem, the son of Abul Hasan Sani, a descendant of Sheikh Abul Hasan Ansari, who drove out the Amethia Rajputs from Amethi. The date of its foundation was probably during the reign of Akbar, for the family is said to have held a *farmán* appointing Sheikh Salem the chaudhri of the pargana. The Rája lives in a fine house to the east of the town.

SAMESI, *Pargana and Tahsíl* MOHANLALGANJ.

A very large village in the south-east of the tahsíl, situated in latitude 26° 37′ north and longitude 81° 6′ east, about two miles west of Nagram and seven miles south-east of Mohanlalganj. The village lands cover no less than 5,333 acres and are held in pattidari tenure at a revenue of Rs. 6,000. Of the total area 1,843 acres are occupied by sites or covered with water; there are two large jhíls to the south and west of the village and several other tanks. To the north and south of the village there are large areas under groves. The population of Samesi with its numerous hamlets amounted in 1901 to 4,227 persons, the majority of whom are Pasis. There is a school here and a weekly market.

SISSAINDI, *Pargana* NIGOHAN, *Tahsíl* MOHANLALGANJ.

Sissaindi is the largest village in the pargana, and lies in latitude 26° 37′ north and longitude 80° 56′ east, at a distance of about six miles south-east of Mohanlalganj, with which it is connected by an unmetalled road. Similar roads lead north to Bijnaur and Lucknow, south-east to Nigohan, and south-west to Mauranwan. The place was formerly the headquarters of a pargana which was amalgamated with Nigohan after the annexation. It is now of very little importance. The

population in 1901 numbered 2,812 persons, the majority of whom are Brahmans. There are a few Christians attached to the Church Missionary Society's establishment here, a branch of the Nigohan Mission. A certain amount of traffic passes through the place to Unao and Rai Bareli, but the bazár is very small. There is an upper primary school here attended by about sixty pupils. The only important building in the place is the fine house of the taluqdar, which was built by Rája Kashi Parshad. who also constructed the road to Mohanlalganj and continued it to Jabraila on the Sai over which he built a bridge. The area of the village is 1,942 acres and is assessed at a revenue of Rs. 3,100. About three-fifths of the area are cultivated and irrigation is effected from the large jhíls to the north and west of the village. The grove area amounts to about 270 acres.

The Tiwari family of Sissaindi is of recent origin, and its history has already been given in the account of the taluqa. It is said that at very early times the place belonged to a clan of Gautam Rajputs, who took the village from the Bhars under the leadership of one Bhuraj Singh, who was in the service of the Rája of Kanauj. His son, Sheo Singh, held Sissaindi and 27 other villages that formed the pargana. It seems, however, that subsequently the Gautams had to give way before the Bais of the Naihesta house, who laid claims to the lordship of the whole pargana. At any rate in 1824 Rani Basant Kunwar, the widow of Rája Drigpal Singh of Kori Sidhauli, gave the pargana in *shankalp* to Pathak Amirt Lal, from whose son, Mohan Lal, Rája Kashi Parshad received his estate. The village with the rest of Rája Chandra Shekhar's property is now administered by the Court of Wards.

THAWAR, *Pargana and Tahsíl* LUCKNOW.

A large village in the extreme north-western corner of the pargana, its lands being bounded on three sides by the Malihabad pargana. It lies in latitude 26° 59′ north and longitude 80° 45′ east, at a distance of 11 miles north-west of Lucknow, five miles north-east of Malihabad, and two miles to the east of the road from the latter to Kalyanmal. The village has an area of 4,293 acres, of which 158 acres are

revenue-free, the remainder being assessed at Rs. 4,700. There are 43 acres of grove land to the north-west of the main site. The soil is poor and sandy, and almost destitute of means of irrigation. It is held in pattidari tenure by Gaharwar Rajputs and others, one-fourth having been sold by the original proprietors. The chief family is that of Thakur Raghunath Singh, who died a few years ago, leaving two minor sons, whose property is administered by the Court of Wards. The revenue of this estate is Rs. 1,800. The population at the 1901 census numbered, together with that of its eight hamlets, 2,458 persons, of whom 110 were Musalmans. Chamars and Brahmans form the bulk of the Hindu inhabitants. There is a village school here located in the house of Raghunath Singh. The only temple is a small structure built in memory of the wife of Himanchal Singh, who became *sati* in 1857, some six months after the death of her husband. There is no market in the village.

UJARIAON, *Pargana and Tahsíl* LUCKNOW.

A very large village on the east bank of the Gumti, about two miles east of Lucknow, in latitude 26° 52′ north and longitude 81° 0′ east. It lies between the two small tributary streams known as the Kukrail and the Sahiri. About a mile to the north of the village runs the metalled road from Lucknow to Fyzabad, and to the south both the broad and narrow-gauge railways to Bara Banki traverse the village lands. The latter cover 3,515 acres, and lie both on the high ground above the Gumti and in the khádir of the river. The upland portion is a stretch of sandy, unproductive soil, which is said to mark an old bed of the Gumti: the surface is very uneven and broken by ravines. Irrigation is effected from earthen wells and a large bank to the north. The tarai has an area of 1,456 acres, and is a rich and fertile plot, being annually inundated by the river and yielding fine rabi harvests. The village abounds in mango groves which cover 175 acres. About 85 per cent. of the area is cultivated. It is held in joint zamíndári tenure by Sheikhs, who claim to be descended from the founder, and pay a revenue of Rs. 6,100. They are in greatly reduced circumstances and the village is at present mortgaged to Nawab

Jafar Ali Khan of Bijnaur. The village itself stands on the high ground, and during the rains is only accessible from the north. At the last census it contained a population of 2,933 persons, of whom 694 were Musalmans. Ahirs form the bulk of the Hindu inhabitants. There is a vernacular school here.

Ujariaon is said to have been founded on the site of an earlier village, which in the time of the first Musalman invaders was held by a Bhar chieftain. This man was slain by two officers of the Ghori emperor, Abdullah and another known as the Turkoman. The latter also lost his life in the battle, and his tomb still stands close to the village, surrounded by those of the other Musalman warriors, in a place known as the Ganj Shahidán, or "martyrs' resting-place." His *urs* is regularly performed here in the month of Baisakh. After the victory Abdullah married the Rája's daughter, which seems to have been the recognised form of procedure in dealing with the Bhars, and took up his abode in the village, giving it the name of Shahpur. A few days later he was surprised and slain with all his comrades by the brother of the dead chief, while engaged in prayer during the Íd festival. The sole survivor was a woman, Ujiali, who was then living with her infant son, Ghias-ud-din, at her father's house in Bado Sarai of Bara Banki. This boy, when he came of age, entered the army of the emperor, and seized an opportunity that was offered him of marching upon Shahpur, which he fortunately reached on the day of the Holi: he slew the Rája and all his men, razed the town to the ground, and built near the tomb of the Turkoman a new village which he dutifully called Ujaliaon after his mother. The old site still lies fallow, and it is said that bricks and broken images are even now to be found by breaking the surface.

UTRANWAN, *Pargana and Tahsíl* MOHANLALGANJ.

A large village in the south-west of the pargana, in latitude 26° 36′ north and longitude 81° 3′ east, about six miles south-east of Mohanlanganj and two miles east of the main road from Lucknow to Rai Bareli. There is a school here and a weekly market. The village is held in joint zamíndári tenure and pays a revenue of Rs. 5,200. It covers an area

of 2,830 acres, of which about 1,800 acres are cultivated. Irrigation is effected both from the numerous tanks and from wells. The soil is loam and clay, rice being the principal kharíf crop, and in the rabi wheat, gram and peas. A portion of the village is known as the Qila, and is said to represent an ancient fortress of the Bhars. At the present time Lodhs form the bulk of the population, which in 1901 numbered 2,593 persons, including 92 Musalmans.

GAZETTEER

OF

LUCKNOW.

APPENDIX.

GAZETTEER

OF

LUCKNOW.

APPENDIX.

CONTENTS.

TABLE I.—*Population by tahsîls*, 1901.

Tahsîl.	Total.			Hindus.			Musalmans.			Others.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Lucknow	454,896	240,359	214,537	323,429	172,383	151,046	123,025	62,159	60,866	8,442	5,817	2,625
Malihabad	184,230	95,882	88,348	158,559	83,149	75,410	25,537	12,659	12,878	134	74	60
Mohanlalganj ...	154,115	78,708	75,407	139,774	71,663	68,111	14,238	7,001	7,237	103	44	59
Total ...	793,241	414,949	378,292	621,762	327,195	294,567	162,800	81,819	80,981	8,679	5,935	2,744

TABLE II.—*Population by thánas*, 1901.

Name of district.	Serial number.	Name of thána.	Total population. Total.	Total population. Males.	Total population. Females.	Hindus. Total.	Hindus. Males.	Hindus. Females.	Musalmans. Total.	Musalmans. Males.	Musalmans. Females.	Others. Total.	Others. Males.	Others. Females.
Lucknow.	1	Chauk (Lucknow) ...	58,948	29,944	29,004	31,740	16,573	15,167	26,643	13,091	13,552	565	280	285
	2	Daulatganj do. ...	32,785	16,434	16,351	18,378	9,535	8,843	14,373	6,882	7,491	34	17	17
	3	Hasanganj do. ...	26,660	14,096	12,564	19,638	10,467	9,171	6,879	3,547	3,332	143	82	61
	4	Saadatganj do. ...	30,464	15,839	14,625	19,821	10,676	9,145	10,559	5,115	5,444	84	48	36
	5	Wazirganj do. ...	39,145	20,203	18,942	19,570	10,383	9,187	18,948	9,452	9,496	627	368	259
	6	Ganeshganj do. ...	58,924	32,325	26,599	36,602	20,207	16,395	19,187	10,401	8,786	3,135	1,717	1,418
	7	Dilkusha do. ...	23,400	15,203	8,197	13,990	8,704	5,286	5,672	3,294	2,378	3,738	3,205	533
	8	Itaunja ...	58,839	30,656	28,183	53,605	28,070	25,535	5,183	2,560	2,623	51	26	25
	9	Mandiaon ...	61,906	31,989	29,917	52,547	27,473	25,074	9,335	4,502	4,833	24	14	10
	10	Kakori ...	62,957	32,190	30,767	53,028	27,217	25,811	9,920	4,967	4,953	9	6	3
	11	Banthara ...	80,905	43,008	37,897	74,294	39,438	34,856	6,509	3,479	3,030	102	91	11
	12	Mohanlalganj ...	90,773	46,134	44,639	81,097	41,653	39,444	9,584	4,447	5,137	92	34	58
	13	Goshainganj ...	63,182	32,540	30,642	59,089	30,517	28,572	4,082	2,013	2,069	11	10	1
	14	Malihabad ...	104,353	54,388	49,965	88,363	46,282	42,081	15,926	8,069	7,857	64	37	27
		Total ...	793,241	414,949	378,292	621,762	327,195	294,567	162,800	81,819	80,981	8,679	5,935	2,744

Table III.—*Vital Statistics.*

Year.	Births.				Deaths.			
	Total.	Males.	Fe-males.	Rate per 1,000.	Total.	Males.	Fe-males.	Rate per 1,000.
1	2	3	4	5	6	7	8	9
1891	29,340	15,247	14,093	37·90	29,652	15,417	14,235	38·30
1892	31,647	16,437	15,210	40·88	29,009	15,345	13,664	37·47
1893	34,103	17,541	16,562	44·05	21,068	11,069	9,999	27·21
1894	31,460	16,332	15,128	40·64	40,400	20,896	19,504	52·19
1895	28,779	14,860	13,919	37·17	19,922	10,523	9,399	38·83
1896	31,526	16,178	15,348	40·72	24,614	12,930	11,684	36·18
1897	23,507	12,265	11,242	30·36	39,608	21,538	18,070	51·16
1898	28,237	14,746	13,491	36·47	20,498	10,445	10,053	26·48
1899	37,445	19,179	18,266	48·37	30,250	15,419	14,831	39·07
1900	31,675	16,178	15,497	40·91	23,448	11,789	11,659	30·29*
1901	34,210	17,728	16,482	43·12	30,216	15,370	14,846	38·09
1902	36,685	18,694	17,991	46·25	28,808	14,572	14,236	36·32
1903								
1904								
1905								
1906								
1907								
1908								
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1910								
1911								
1912								
1913								
1914								

* The rates from 1891 to 1900 are calculated from the returns of the 1891 census.

TABLE IV.—*Deaths according to cause.*

Year.	Total deaths from—					
	All causes.	Plague.	Cholera.	Small-pox.	Fever.	Bowel complaints.
1	2	3	4	5	6	7
1891	29,652	...	4,384	9	20,544	795
1892	29,009	...	2,396	2	22,123	557
1893	21,068	...	25	12	16,273	417
1894	40,400	...	3,993	26	30,742	732
1895	19,922	...	231	5	15,486	447
1896	24,616	...	458	476	18,583	336
1897	39,608	...	1,574	353	31,441	951
1898	20,498	...	22	6	16,518	229
1899	30,250	...	10	11	24,175	432
1900	23,448	...	407	6	17,962	346
1901	30,216	...	2,524	2	21,487	446
1902	28,808	50	259	52	22,429	319
1903						
1904						
1905						
1906						
1907						
1908						
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1910						
1911						
1912						
1913						
1914						

TABLE V.—*Statistics of cultivation and irrigation*, 1309 *Fasli*.

Pargana and tahsíl.	Total area.	Waste.	Culturable.	Cultivated.							Double-cropped.
				Irrigated.					Dry.	Total.	
				Total.	Canal.	Wells.	Tanks.	Other sources.			
1	2	3	4	5	6	7	8	9	10	11	12
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Lucknow	97,801	15,752	14,820	13,443	...	9,780	2,894	769	53,786	67,229	18,489
Bijnaur	94,829	35,023	10,171	17,272	...	8,175	7,781	1,316	32,363	49,635	11,775
Kakori	38,144	11,694	4,955	8,058	...	6,214	1,816	28	13,437	21,495	5,660
Total, Tahsíl Lucknow ...	230,774	62,469	29,946	38,773	...	24,169	12,491	2,113	99,586	1,38,359	35,924
Malihabad	119,501	14,646	28,223	20,679	...	15,405	4,754	520	55,953	76,632	17,600
Mahona	94,364	14,803	20,726	19,169	...	10,506	8,027	636	39,666	58,835	16,310
Total, Tahsíl Malihabad ...	213,865	29,449	48,949	39,848	...	25,911	12,781	1,156	95,619	1,35,467	33,910
Mohanlalganj	128,563	24,448	32,941	27,268	...	16,709	10,387	172	43,906	71,174	23,834
Nigohan	45,895	6,218	15,028	8,903	...	3,308	4,661	934	15,746	24,649	6,966
Total, Tahsíl Mohanlalganj ...	174,458	30,666	47,969	36,171	...	20,017	15,048	1,106	59,652	95,823	30,800
Total District ...	619,097	122,584	126,864	114,792	...	70,097	40,320	4,375	254,857	3,69,649	100,634

TABLE VI.—*Area in acres under the principal crops, tahsíl Lucknow.*

Year.	Rabi.						Kharíf.				
Fasli.	Total.	Wheat.	Gram.	Barley and gram.	Wheat and barley.	Other crops.	Total.	Rice.	Juar and arhar.	Bajra.	Other crops.
1305	57,403	19,158	8,715	11,097	11,167	7,266	87,778	17,731	17,349	9,647	43,051
1306	65,257	20,354	15,661	11,666	9,210	8,366	93,591	23,798	16,371	10,280	43,142
1307	57,346	20,166	12,053	9,672	7,970	7,485	96,283	29,529	11,061	10,944	44,749
1308	*	...	...	...	...	...	102,494	25,966	15,104	13,443	47,981
1309	68,408	19,631	21,978	10,864	7,353	8,582	103,488	27,323	15,652	11,900	48,613
1310	65,999	23,648	15,602	11,168	7,970	7,611	100,185	25,372	15,419	11,603	47,791
1311											
1312											
1313											
1314											
1315											
1316											
1317											
1318											
1319											
1320											
1321											

* No returns available on account of census operations.

TABLE VI.—*Area in acres under the principal crops, tahsîl Malihabad.*

Year.	Rabi.						Kharíf.				
Fasli.	Total.	Wheat.	Gram.	Barley and gram.	Wheat and barley.	Other crops.	Total.	Rice.	Juar and arhar.	Bajra.	Other crops.
1305	62,334	21,109	12,316	6,002	13,888	9,019	87,205	17,344	13,371	9,807	46,683
1306	71,732	22,274	21,905	5,948	12,470	9,135	91,786	24,100	12,489	9,702	45,495
1307	61,594	21,843	13,343	5,989	10,475	9,944	91,191	25,417	8,738	9,843	47,193
1308	* ...	...	...	...	...	...	95,756	23,557	10,887	12,498	48,814
1309	73,102	21,587	23,118	7,578	10,680	10,139	95,732	23,002	11,787	10,564	50,379
1310	71,495	23,912	19,310	7,174	10,542	10,557	93,466	21,733	10,708	9,770	51,255
1311											
1312											
1313											
1314											
1315											
1316											
1317											
1318											
1319											
1320											
1321											

* No returns available on account of census operations.

TABLE VI.—*Area in acres under the principal crops, tahsîl Mohanlalganj.*

Year.	Rabi.						Kharíf.				
Fasli.	Total.	Wheat.	Gram.	Barley and gram.	Wheat and barley.	Other crops.	Total.	Rice.	Juar and arhar.	Kodon juar and arhar.	Other crops.
1305	38,211	15,904	7,442	4,853	5,739	4,273	62,398	16,513	6,543	12,821	26,521
1306	44,202	15,449	14,356	5,439	5,227	3,731	67,711	24,169	6,426	11,106	26,010
1307	41,832	15,280	13,170	5,329	4,686	3,367	68,648	30,517	4,967	6,575	26,589
1308	* ..	...	...	...	...	...	72,793	27,953	6,725	9,296	28,819
1309	46,114	13,788	20,811	4,596	3,333	3,586	74,750	28,725	7,283	8,793	29,949
1310	47,381	17,618	12,979	4,642	4,191	7,951	71,120	25,184	12,772	6,208	26,956
1311											
1312											
1313											
1314											
1315											
1316											
1317											
1318											
1319											
1320											
1321											

* No returns available on account of census operations.

TABLE VII.—*Criminal Justice.*

Year.	Number of persons convicted or bound over in respect of—												Cases under—	
	Offences against public tranquillity (Chapter VIII).	Offences affecting life.	Grievous hurt.	Rape.	Cattle-theft.	Criminal force and assault.	Theft.	Robbery and dacoity.	Receiving stolen property.	Criminal trespass.	Bad livelihood.	Keeping the peace.	Opium Act.	Excise Act.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1896 ...	140	44	48	2	...	44	734	18	137	297	81	27	19	53
1897 ...	131	72	51	5	51	37	1,566	28	261	562	55	22	32	61
1898 ...	281	43	48	2	10	25	540	31	116	203	53	48	54	17
1899 ...	329	49	40	6	8	50	398	6	101	221	51	107	44	33
1900 ...	320	42	30	5	12	46	662	17	113	231	55	77	34	50
1901 ...	402	43	24	8	6	72	382	19	120	216	110	129	44	46
1902 ...	627	52	38	3	...	38	280	9	79	145	89	143	11	26
1903 ...														
1904 ...														
1905 ...														
1906 ...														
1907 ...														
1908 ...														
1909 ...														
1910 ...														
1911 ...														
1912 ...														
1913 ...														
1914 ...														

TABLE VIII.—*Cognizable crime.*

Year.	Number of cases investigated by police—			Number of persons—		
	Suo motu.	By orders of Magistrate.	Sent up for trial.	Tried.	Acquitted or discharged.	Convicted.
1	2	3	4	5	6	7
1898	2,195	216	1,588	2,317	481	1,836
1899	2,088	193	1,586	2,136	410	1,726
1900	2,344	152	1,483	2,146	520	1,626
1901	2,332	108	1,434	1,941	304	1,637
1902	2,098	80	1,258	1,910	261	1,649
1903						
1904						
1905						
1906						
1907						
1908						
1909						
1910						
1911						
1912						
1913						

NOTE.—Columns 2 and 3 should show cases instituted during the year.

TABLE IX.—*Revenue demand at successive settlements.*

Pargana.	Year of settlement. 1 Summary settlement, 1858-59.	2 1866.	3 1896.	4
	Rs.	Rs.	Rs.	
Lucknow	1,40,532	1,12,870	1,48,455	
Bijnaur	87,051	87,449	1,09,682	
Kakori	42,425	24,550	33,193	
Tahsíl Lucknow ...	2,70,008	2,24,869	2,91,330	
Malihabad ...	1,18,645	1,42,662	1,79,956	
Mahona	1,04,992	1,28,661	1,55,881	
Tahsíl Malihabad ...	2,23,637	2,71,323	3,35,837	
Mohanlalganj ...	1,56,511	1,78,825	2,05,014	
Nigohan	37,331	48,227	52,266	
Tahsíl Mohanlalganj ...	1,93,842	2,27,052	2,57,280	
Total District ...	*6,87,487	7,23,244	8,84,447	

* Including the nominal demand or revenue-free and assigned estates.

TABLE X.—*Present demand for revenue and cesses, 1309 Fasli.*

Pargana and tahsíl.	Where included in *Ain-i-Akbari.*	Revenue.	Cesses.	Total.	Incidence per acre.	
					Cultivated.	Total.
1	2	3	4	5	6	7
		Rs.	Rs.	Rs.	Rs. a. p.	Rs. a. p.
Lucknow	Lucknow *ba* Haveli ...	1,45,764	26,624	1,72,388	2 9 0	1 12 1
Bijnaur	Bijnaur	1,09,050	18,536	1,27,586	2 9 1	1 3 6
Kakori	Kakori	34,290	8,429	42,719	1 15 9	1 1 11
Tahsíl Lucknow ...	...	2,89,104	53,589	3,42,693	2 5 11	1 5 10
Malihabad	Malihabad	1,69,529	26,253	1,95,782	2 13 0	1 1 1
Mahona	Mahona ... ... Mariaon	1,49,682	22,764	1,72,446	2 14 1	1 13 1
Tahsíl Malihabad ...	...	3,19,211	49,017	3,68,228	2 13 7	1 7 1
Mohanlálganj	Amethi	2,03,671	31,996	2,35,667	3 4 11	1 13 3
Nigohan	Sissaindi	52,212	9,648	61,860	2 8 1	1 5 6
Tahsíl Mohanlálganj ...	...	2,55,883	41,644	2,97,527	2 14 6	1 9 5
Total, District ...	...	8,64,198	1,44,250	10,08,448	2 11 7	1 10 0

TABLE XI.—*Excise.*

Year.	Receipts from foreign liquors.	Country spirit.		Receipts from Tári and Sendhi.	Drugs.			Opium.		Total receipts.	Total charges.	Incidence of receipts per 10,000 of population from			Number of shops for sale of		
		Receipts.	Consumption in gallons.		Total receipts.	Consumption in maunds of Gánja.	Consumption in maunds of Charas.	Total receipts.	Consumption.			Liquor including "Tári."	Drugs.	Opium.	Country spirit.	Drugs.	Opium.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
	Rs.	Rs.		Rs.	Rs.	Mds. s.	Mds. s.	Rs.	Mds. s.	Rs.	Rs.	Rs.	Rs.	Rs.			
1890-91	4,857	1,64,260	85,559	3,000	26,467	Not available.		54,893	131 18	2,59,100	5,923	2,223	529	594	152	86	27
1891-92	2,496	1,93,728	90,309	3,000	28,583	Ditto.		56,405	138 2	2,85,909	7,252	2,573	496	623	155	86	26
1892-93	9,882	1,95,784	131,214	3,050	30,508	242 24	48 10	50,064	143 18	2,99,275	6,579	2,695	394	776	153	87	26
1893-94	5,904	2,07,948	129,088	3,275	32,542	65 22	44 20	56,798	125 10	3,06,509	4,474	3,483	420	734	151	82	28
1894-95	5,797	1,90,209	121,638	3,193	35,000	200 25	66 21	55,295	123 28	2,89,509	8,184	3,372	452	714	143	82	24
1895-96	6,798	2,17,575	109,386	2,838	39,600	50 5	121 11	49,896	120 5	3,16,727	1,602	3,096	512	645	142	82	24
1896-97	6,122	1,50,208	71,376	2,750	40,072	9 12	66 28	40,806	101 1	2,39,964	2,342	2,030	517	527	133	82	24
1897-98	19,113	1,86,301	95,687	4,483	48,036	12 38	78 39	41,801	99 14	2,99,745	2,874	2,825	620	539	126	82	23
1898-99	25,211	2,36,096	124,336	4,700	56,979	8 28	111 9	42,664	105 7	3,65,702	3,549	3,735	594	552	116	82	23
1899-1900	21,174	2,45,419	115,743	6,448	83,209	...	93 6	42,948	102 24	3,99,391	2,808	3,817	624	554	113	83	23
1900-1901	23,460	2,87,817	130,956	6,315	51,900	...	103 25	44,675	105 28	4,14,254	4,509	4,004	654	563	113	83	23
1901-1902	26,009	3,48,201	133,095	7,831	55,869	...	98 21	46,446	108 26	4,84,439	3,926	4,836	707	588	115	83	24
1902-1903																	
1903-1904																	
1904-1905																	
1905-1906																	
1906-1907																	
1907-1908																	
1908-1909																	
1909-10																	
1910-11																	
1911-12																	
1912-13																	

TABLE XII.—*Stamps.*

Year.	Receipts from— Non-judicial.	Court-fee including copies.	All sources.	Total charges.
1	2	3	4	5
	Rs.	Rs.	Rs.	Rs.
1890-91	56,612	1,91,576	2,49,573	8,111
1891-92	63,592	1,86,435	2,50,290	7,138
1892-93	62,647	1,65,470	2,28,269	4,467
1893-94	54,205	2,02,191	2,56,810	5,267
1894-95	61,699	2,08,409	2,70,307	6,262
1895-96	74,434	2,40,756	3,19,568	5,558
1896-97	64,148	2,13,414	2,78,925	6,504
1897-98	60,451	2,12,491	2,74,455	8,949
1898-99	64,762	2,05,222	2,73,094	5,423
1899-1900	75,099	2,22,147	3,00,822	6,464
1900-1901...	72,685	2,04,698	2,79,856	3,672*
1901-1902...	84,622	2,00,608	2,87,663	6,638
1902-1903...				
1903-1904...				
1904-1905...				
1905-1906...				
1906-1907...				
1907-1908...				
1908-1909...				
1909-10				
1910-11				
1911-12				
1912-13				

* Discount only.

TABLE XIII.—*Income-tax.*

Year.	Total receipts.	Collected by companies.		Profits of companies.		Other sources, Part IV.				Total charges.	Objections under Part IV.	
		Assessees.	Tax.	Assessees.	Tax.	Under Rs. 2,000.		Over Rs. 2,000.			Number filed.	Wholly or partly successful.
						Assessees.	Tax.	Assessees.	Tax.			
1	2	3	4	5	6	7	8	9	10	11	12	13
	Rs.		Rs.		Rs.		Rs.		Rs.	Rs.		
1890-91	1,27,813	187	7,341	4	2,305	* 2,668	* 80,799	...	...	1,033	1,244	473
1891-92	1,23,499	227	7,853	4	2,173	2,101	32,542	288	43,515	1,177	802	320
1892-93	1,40,256	241	8,539	5	3,345	2,077	32,398	289	44,242	1,027	547	151
1893-94	1,44,724	247	9,031	5	2,620	* 2,363	*79,640	...	...	1,020	477	93
1894-95	1,46,412	238	9,122	5	2,651	2,025	31,987	301	44,907	477	593	263
1895-96	1,45,510	594	12,723	5	2,047	1,992	31,071	306	45,385	77	653	246
1896-97	1,46,371	621	13,886	5	2,071	1,926	29,971	304	46,849	80	591	195
1897-98	1,33,296	255	9,007	5	1,301	1,647	26,538	286	42,112	239	652	277
1898-99	1,43,216	265	9,278	4	1,333	1,732	26,868	348	50,986	1,133	729	241
1899-1900... ...	1,49,008	276	9,855	3	3,811	1,714	27,486	361	56,700	144	564	159
1900-1901... ...	1,47,858	283	10,265	6	4,869	1,736	28,529	377	52,955	26	424	123
1901-1902... ...	1,48,607	299	10,606	4	5,462	2,101	32,542	288	43,515	284	379	130
1902-1903... ...	1,45,560	351	10,048	5	4,738	1,807	26,528	373	44,186	247	571	192
1903-1904... ...												
1904-1905... ...												
1905-1906... ...												
1906-1907... ...												
1907-1908... ...												
1908-1909... ...												
1909-10												
1910-11												
1911-12												
1912-13												

* For these two years only the whole amount collected is shown.

TABLE XIV.—*Income-tax for city and tahsíls (Part IV only).*

Year.	City of Lucknow. Under Rs. 2,000. Assessees.	City of Lucknow. Under Rs. 2,000. Tax.	City of Lucknow. Over Rs. 2,000. Assessees.	City of Lucknow. Over Rs. 2,000. Tax.	Year.	Tahsíl Lucknow. Under Rs. 2,000. Assessees.	Tahsíl Lucknow. Under Rs. 2,000. Tax.	Tahsíl Lucknow. Over Rs. 2,000. Assessees.	Tahsíl Lucknow. Over Rs. 2,000. Tax.
		Rs.		Rs.			Rs.		Rs.
1899-1900 ...	1,256	21,196	334	54,098	1899-1900 ...	108	1,490	2	138
1900-1901 ...	1,269	21,884	342	50,180	1900-1901 ...	112	1,620	1	73
1901-1902 ...	1,625	24,900	256	40,632	1901-1902 ...	109	1,496	2	126
1902-1903 ...	1,380	20,595	354	42,455	1902-1903 ...	117	1,605	2	260
1903-1904 ...					1903-1904 ...				
1904-1905 ...					1904-1905 ...				
1905-1906 ...					1905-1906 ...				
1906-1907 ...					1906-1907 ...				
1907-1908 ...					1907-1908 ...				
1908-1909 ...					1908-1909 ...				
1909-10 ...					1909-10 ...				
1910-11 ...					1910-11 ...				
1911-12 ...					1911-12 ...				
1912-13 ...					1912-13 ...				

TABLE XIV.—*Income-tax by tahsíls (Part IV only)*—(*concluded*).

Year.	Tahsíl Malihabad. Under Rs. 2,000. Assessees.	Tahsíl Malihabad. Under Rs. 2,000. Tax.	Tahsíl Malihabad. Over Rs. 2,000. Assessees.	Tahsíl Malihabad. Over Rs. 2,000. Tax.	Year.	Tahsíl Mohanlalganj. Under Rs. 2,000. Assessees.	Tahsíl Mohanlalganj. Under Rs. 2,000. Tax.	Tahsíl Mohanlalganj. Over Rs. 2,000. Assessees.	Tahsíl Mohanlalganj. Over Rs. 2,000. Tax.
		Rs.		Rs.			Rs.		Rs.
1899-1900 ...	182	2,396	7	477	1899-1900 ...	88	1,099	7	482
1900-1901 ...	166	2,279	7	453	1900-1901 ...	110	1,386	8	539
1901-1902 ...	166	2,248	7	453	1901-1902 ...	111	1,401	8	548
1902-1903 ...	165	2,362	7	491	1902-1903 ...	145	1,966	10	980
1903-1904 ...					1903-1904 ...				
1904-1905 ...					1904-1905 ...				
1905-1906 ...					1905-1906 ...				
1906-1907 ...					1906-1907 ...				
1907-1908 ...					1907-1908 ...				
1908-1909 ...					1908-1909 ...				
1909-10 ...					1909-10 ...				
1910-11 ...					1910-11 ...				
1911-12 ...					1911-12 ...				
1912-13 ...					1912-13 ...				

TABLE XV.—*District Board.*

Year.	Receipts.							Expenditure.									
	Education.	Medical.	Scientific, &c.	Miscellaneous.	Civil works.	Pounds.	Ferries.	Total expenditure.	Contributions to Provincial funds.	General administration.	Education.	Medical.	Scientific, &c.	Miscellaneous.	Civil works.	Pounds.	Debt.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
	Rs.	Rs.		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1890-91...	2,096	2,492	...	30	...	1,128	...	81,038	...	1,354	27,329	8,557	...	1,446	42,352	...	...
1891-92...	2,456	4,786	...	22	...	1,200	...	82,285	...	1,263	27,650	11,119	...	1,643	40,610	...	...
1892-93...	2,120	5,349	...	...	...	1,391	...	78,602	...	1,408	28,063	13,249	...	1,261	34,621	...	...
1893-94...	2,451	4,915	...	...	...	1,094	...	84,275	...	1,321	27,558	12,209	...	2,596	40,591	...	...
1894-95...	2,196	4,521	...	...	...	927	...	74,528	...	1,272	29,011	12,727	...	1,300	30,218	...	...
1895-96...	2,298	3,974	...	...	447	1,110	...	75,819	...	1,248	28,150	12,165	...	...	34,256	...	...
1896-97...	2,347	3,643	...	...	924	1,501	...	76,895	...	1,314	29,128	11,587	...	...	34,866	...	...
1897-98...	2,271	3,944	...	...	1,550	1,183	...	89,513	...	984	30,186	13,996	...	...	44,347	...	...
1898-99 ..	2,427	4,498	...	...	734	964	...	72,971	...	1,516	29,953	11,659	...	...	29,843	...	...
1899-1900	2,918	4,795	...	...	1,221	*3,562	†3,669	1,08,373	...	1,663	30,464	12,454	...	...	61,681	2,111	...
1900-1901	3,168	4,759	...	180	1,131	4,464	3,710	92,452	...	1,658	31,557	13,756	389	202	42,744	2,146	...
1901-1902	3,204	4,805	...	141	2,495	4,330	4,364	1,07,102	...	1,773	31,827	13,697	525	133	55,711	2,311	1,125
1902-1903																	
1903-1904																	
1904-1905																	
1905-1906																	
1906-1907																	
1907-1908																	
1908-1909																	
1909-10...																	
1910-11...																	
1911-12...																	
1912-13...																	
1913-14...																	

* Formerly net receipts only were shown. From this year receipts and also expenditure are given.

† From this year the gross receipts from ferries were for the first time credited to the District Board.

TABLE XVI.—*Municipality of Lucknow.*

Year.	Income.							Expenditure.									
	Octroi.	Tax on houses and lands.	Other taxes.	Rents.	Loans.	Other sources.	Total.	Administration and collection of taxes.	Public safety.	Water supply and drainage. Capital.	Water supply and drainage. Maintenance.	Conservancy.	Hospitals and Dispensaries.	Public Works.	Public Instructions.	Other heads.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1890-91...	2,27,329	940	2,730	20,659	...	26,983	2,78,641	38,216	66,517	14,610	2,005	77,738	2,998	32,594	19,424	28,313	2,82,415
1891-92...	2,39,694	972	1,814	1,262	...	43,681	2,87,423	37,091	63,557	12,137	3,371	74,380	5,936	33,856	16,348	15,216	2,61,892
1892-93...	2,70,978	919	2,522	1,293	2,00,000	2,22,571	6,98,283	38,689	64,096	2,16,757	4,867	82,718	5,523	37,229	16,882	13,873	4,80,634
1893-94...	2,93,738	902	17,084	2,106	7,80,000	58,351	11,52,181	42,095	68,307	8,91,457	3,821	75,612	6,167	57,368	17,042	44,087	12,05,956
1894-95...	3,01,571	868	11,853	1,632	3,40,000	61,091	7,17,015	45,385	65,329	2,17,549	4,871	78,295	6,786	46,053	17,045	15,656	4,96,969
1895-96...	3,18,988	965	12,062	964	...	86,832	4,19,811	43,722	69,159	2,17,937	64,693	79,584	5,973	58,333	16,775	1,39,507	6,95,683
1896-97...	2,78,980	*4,252	10,845	1,273	...	85,400	3,80,750	44,516	71,842	80,349	53,552	82,697	4,708	56,244	17,861	98,128	5,09,897
1897-98...	2,70,961	22,132	10,433	1,300	...	91,613	3,96,439	42,904	67,831	3,898	59,746	91,682	9,242	29,666	16,231	92,001	4,13,201
1898-99...	2,88,740	21,110	10,217	1,618	...	88,557	4,10,242	43,539	66,623	...	55,802	96,052	6,240	17,350	16,463	91,707	3,93,776
1899-1900	2,95,245	20,929	10,911	1,177	...	92,342	4,20,604	44,587	67,809	4,269	54,637	94,686	6,303	32,527	16,185	1,03,019	4,24,022
1900-1901	2,96,419	20,527	9,873	5,386	...	91,322	4,23,527	45,982	69,450	66	55,381	1,00,562	6,397	34,463	16,237	97,709	4,26,247
1901-1902	3,23,735	21,945	11,861	5,751	...	1,00,055	4,63,347	44,328	67,995	563	46,753	1,09,323	4,835	29,346	16,275	1,03,383	4,22,801
1902-1903	3,43,965	21,483	10,048	4,262	...	2,00,520	5,80,278	43,818	67,367	13,207	51,663	1,17,841	5,541	33,512	15,731	1,23,330	4,72,010
1903-1904																	
1904-1905																	
1905-1906																	
1906-1907																	
1907-1908																	
1908-1909																	
1909-10...																	
1910-11...																	
1911-12...																	
1912-13...																	
1913-14...																	

* From this year includes water-rate.

TABLE XVII.—*Distribution of Police*, 1903.

Thána.	Sub-Inspectors.	Head Constables.	Constables.	Municipal Police.	Town Police.	Rural Police.	Road Police.
1	2	3	4	5	6	7	8
Chauk (Lucknow)	4	1	25	148	...	4	...
Ganeshganj ...	4	2	29	122	...	1	...
Dilkusha (Cantonment).	2	2	43	...	...	...	...
Daulatganj ...	2	1	15	98	...	...	...
Hasanganj ...	2	1	15	76	...	9	...
Saadatganj ...	2	1	15	69	...	2	...
Wazirganj ...	2	1	13	97	...	...	...
Malihabad ...	3	2	19	...	20	206	12
Mohanlalganj ...	2	2	17	...	...	202	8
Mandiaon ...	2	1	12	...	...	151	10
Banthara ...	2	1	10	...	4	130	24
Goshainganj ...	2	1	9	...	13	166	8
Kakori ...	2	1	9	...	9	120	8
Itaunja ...	2	1	9	...	...	119	12
Reserve. Armed ...	4	34	319	...	...	...	...
Reserve. Civil ...	10	18	300	...	...	...	...
Reserve. Mounted ...	1	3	30	...	...	...	...
Total ...	48	73	889	610	46	1,110	82

TABLE XVIII.—*Education.*

Year.	Total.			Secondary education.			Primary education.		
	Schools and Colleges.	Scholars. Males.	Scholars. Females.	Schools.	Scholars. Males.	Scholars. Females.	Schools.	Scholars. Males.	Scholars. Females.
1	2	3	4	5	6	7	8	9	10
1896-97 ...	133	5,880	1,530	22	2,432	330	106	3,089	1,200
1897-98 ...	136	6,209	1,438	26	2,757	307	101	2,824	1,131
1898-99 ...	131	5,981	1,481	25	2,715	359	97	2,617	1,122
1899-1900	134	6,372	1,551	26	3,072	334	99	2,593	1,217
1900-1901	132	7,073	1,427	28	3,621	358	96	2,822	1,069
1901-1902	161	7,070	1,402	29	1,252	138	122	5,223	1,264
1902-1903									
1903-1904									
1904-1905									
1905-1906									
1906-1907									
1907-1908									
1908-1909									
1909-10 ...									
1910-11 ...									
1911-12 ...									
1912-13 ...									
1913-14 ...									

List of Schools, 1903.

I.—Lucknow City.

School.	Management.	Average attendance.
A.—SECONDARY. *I.—Boys.*		
Jubilee High School	Committee under presidency of the Commissioner.	321
Colvin Taluqdars' School ...	Ditto ditto ...	31
Christian Collegiate School ...	American Methodist Mission ...	141
Queen's Anglo-Sanskrit School ...	Committee of Native gentlemen	320
Wesleyan Mission School, Sadr Bazár.	Wesleyan Mission	147
Husainabad High School ...	Board of Trustees	137
Church Mission High School ...	Church Missionary Society ...	153
American Mission School, Nakkhás	American Methodist Mission ...	116
Khattri Patshala	Committee of Native gentlemen	128
Kurmi Patshala	Ditto ditto ...	28
Jubilee Branch School, Aminabad...	Municipality	93
Ditto, Husainganj	Ditto	49
Ditto, Kazmina ...	Ditto	71
Naubasta Vernacular Middle School	Ditto	90
II—Girls.		
Isabella Thoburn High School ...	American Methodist Mission ...	143
B.—PRIMARY. *I.—Boys.*		
Aliganj School	Municipality	46
Ganeshganj	American Methodist Mission ...	25
Lalkuan	Ditto ditto ...	20
Husainabad Branch, Aminabad ...	Board of Trustees	22
Ditto, Sarai Mali Khan	Ditto	8
II.—Girls.		
Bengali Girls' School, Aided ...	Zanana, Bible and Medical Mission.	29
Zanana Mission Agency School ...	Ditto ditto ...	270
Indian Female Normal Schools, four Branches.	Ditto ditto ...	60
American Mission Ragged Schools, two Branches.	American Methodist Mission ...	40
Church Missionary Society Mixed School.	Church Missionary Society ...	21
Girls' Model School	Education Department ...	36
Rustamnagar	Municipality	17
Hasanpur	Ditto	17
Husainabad	Ditto	20
Newazganj	Ditto	18
Thawai Tola	Ditto	18
Muftiganj	Ditto	18
Maqbulganj	Ditto	14
Ganeshganj	Ditto	15

List of Schools, 1903.

II.—Lucknow District.

Tahsîl.	Pargana.	School.	Class.	Average attendance.
		A.—Secondary.		
Lucknow ...	Kakori ...	Kakori ...	Anglo-vernacular private. Middle school.	68
Malihabad,	Malihabad ...	Malihabad ...	Ditto ...	175
Do. ...	Mahona ...	Mahona ...	Ditto ...	82
Mohanlalganj.	Mohanlalganj,	Mohanlalganj ...	Ditto ...	58
		Amethi ...	Ditto ...	138
		Nagram ...	Ditto ...	97
		B.—Primary.		
Lucknow	Lucknow ...	Chinhat ...	Upper Primary	67
		Bhadrukh ...	Ditto ...	49
		Amraigaon ...	Ditto ...	39
		Juggaur ...	Lower Primary	24
		Ujariaon ...	Ditto ...	30
		Thawar ...	Ditto ...	25
		Malhaur ...	Ditto ...	23
		Jehta ...	Ditto ...	22
		Kankarabad ...	Ditto ...	22
		Gopramau ...	Ditto ...	17
		Mawai Pariyana ...	Ditto ...	24
		Bhilawan ...	Ditto ...	17
		Para ...	Ditto ...	20
	Bijnaur ...	Bijnaur ...	Upper Primary	56
		Amausi ...	Ditto ...	54
		Maunda ...	Ditto ...	57
		Narainpur ...	Ditto ...	50
		Rahimnagar ...	Ditto ...	66
		Ain ...	Lower Primary	24
		Utrahtia ...	Ditto ...	14
		Jaintikhera ...	Ditto ...	22
		Bhatgaon ...	Ditto ...	11
		Parwar Pachhim ...	Ditto ...	16
		Kalli Pachhim ...	Ditto ...	20
		Barauna ...	Ditto ...	17
		Tirwa ...	Ditto ...	21
		Beti ...	Ditto ...	37
		Natkur ...	Ditto ...	23
		Bahsu ...	Ditto ...	13
		Mati ...	Ditto ...	25
		Piparsand ...	Ditto ...	27
	Kakori ...	Kakori ...	Upper Primary,	71
		Dadupur ...	Ditto ...	39
		Intgaon ...	Lower Primary,	31

List of Schools, 1903—(concluded).

Tahsil.	Pargana.	Locality.	Class.	Average attendance.
Malihabad.	Malihabad ...	Kasmandi ...	Upper Primary,	53
		Mal ...	Ditto ...	41
		Rahimabad ...	Ditto ...	33
		Nabipanah ...	Lower Primary,	26
		Mandwana ...	Ditto ...	26
		Antgarhi ...	Ditto ...	28
		Sispan ...	Ditto ...	20
		Gahdon ...	Ditto ...	23
		Shankarpur ...	Ditto ...	21
		Kharawan ...	Ditto ...	19
		Khalispur ...	Ditto ...	30
		Dilawarnagar ...	Ditto ...	22
		Bakhtiyarnagar ...	Ditto ...	26
		Rasena ...	Ditto ...	22
		Mahdoiya ...	Ditto ...	29
		Garh Thamba ...	Ditto ...	31
		Kundra ...	Aided ...	21
		Malihabad ...	Girls ...	29
	Mahona ...	Itaunja ...	Upper Primary,	69
		Jamkhanwan ...	Ditto ...	39
		Talab Bakhshi ...	Ditto ...	60
		Paharpur ...	Ditto ...	34
		Amaniganj ...	Lower Primary,	29
		Kumhrawan ...	Ditto ...	26
		Mandiaon ...	Ditto ...	53
		Behta ...	Ditto ...	20
		Hardaurpur ...	Ditto ...	6
		Mahgawan ...	Ditto ...	20
		Saadatnagar ...	Ditto ...	20
		Bhauli ...	Ditto ...	40
		Kathwara ...	Ditto ...	28
Mohanlalganj.	Mohanlalganj	Goshainganj ...	Upper Primary,	83
		Salempur ...	Lower Primary,	25
		Bahrauli ...	Ditto ...	28
		Karaura ...	Ditto ...	23
		Daihar ...	Ditto ...	13
		Kasimpur ...	Ditto ...	30
		Madahkhera ...	Ditto ...	22
		Miraknagar ...	Ditto ...	27
		Sithauli ...	Ditto ...	21
		Bakkas ...	Ditto ...	26
		Utrawan ...	Ditto ...	25
		Khajauli ...	Ditto ...	20
		Gaura ...	Ditto ...	26
		Anaiya Khargapur,	Ditto ...	36
		Barehta ...	Ditto ...	23
		Sarai Gondauli ...	Ditto ...	36
		Samesi ...	Ditto ...	24
		Goshainganj ...	Girls' ...	8
	Nigohan ...	Nigohan ...	Upper Primary	50
		Sissaindi ...	Ditto ...	61
		Jabrauli ...	Lower Primary	20
		Lawal ...	Ditto ...	28
		Kankaha ...	Ditto ...	29
		Purahya ...	Ditto ...	23
		Bhadeswa ...	Ditto ...	20
		Dayalpur ...	Ditto ...	24
		Baraulia ...	Ditto ...	32

ROADS, 1903.

A.—PROVINCIAL.	Miles.	fur.	ft.
First Class Roads, metalled, bridged, and drained throughout.			
(i) Cawnpore, Lucknow, and Fyzabad Trunk Road ...	29	6	600
(ii) Lucknow, Sítapur, and Sháhjahánpur Trunk Road...	21	7	200
(iii) Railway feeder to Badshahnagar Station ...	0	0	240
(iv) Railway feeder to Bakhshi-ka-Talab Station ...	0	1	570
(v) Railway feeder to Mandiaon Station	0	0	412
(vi) Railway feeder to Itaunja Station	0	2	130
B.—LOCAL.			
First Class Roads, metalled, bridged, and drained throughout.			
(i) Lucknow to Rai Bareli	31	5	0
(ii) Railway feeder to Mohanlalganj Station ...	0	1	190
(iii) Railway feeder to Nigohan Station	0	3	285
(iv) Lucknow to Hardoi	15	0	0
(v) Railway feeder to Kakori town	1	2	300
(vi) Railway feeder to Malihabad town	0	7	70
(vii) Railway feeder to Rahimabad Station	1	4	0
(viii) Lucknow to Sultánpur	14	2	400
(ix) Lucknow to Kursi	11	0	600
(x) Bani to Mohanlalganj	11	0	0
(xi) Alambagh to Tal Katura	1	6	0

Second Class Roads, unmetalled, bridged, and drained throughout.	Miles.	fur.
(i) Lucknow to Mohan	10	0
(ii) Lucknow to Hardoi	11	0
(iii) Lucknow to Sultánpur	7	4
(iv) Malihabad to Pipalgaon	11	4
(v) Malihabad to Mohan	5	0
(vi) Bani to Mohan	9	0
(vii) Mohanlalganj to Goshainganj	9	0
(viii) Mohanlalganj to Mauranwan	7	0
(ix) Chinhat to Dewa	4	4
(x) Chinhat to Satrikh	4	4
(xi) Chinhat to Malhaur Station	1	0
Second-Class Roads, unmetalled, partially bridged and drained.		
(i) Lucknow to Bijnaur and Sisaindi	13	0
(ii) Sissaindi to Nigohan, Nagram, and Salempur ...	26	6
(iii) Lucknow to Nagram	16	0
(iv) Mal to Kursi	21	0
(v) Haji Chak to Pipalgaon	20	0
(vi) Andhi-ki-Chauki to Nabipanah	10	4
(vii) Bijnaur to Banthara	5	0
(viii) Mahona to Amaniganj	4	0
(ix) Kakori to Fatehganj	3	4
Fourth Class Roads, unmetalled, banked, partially bridged, and drained.		
(i) Goshainganj to Satrikh	4	0
(ii) Alunagar to Gaoghat	2	0
(iii) Railway feeder to Juggaur Station	1	4

FERRIES, 1903.

Tahsil.	Pargana.	Name of Ferry.	River.	Management.	Income.
					Rs.
Lucknow.	Lucknow.	Saraura Ghat...	Gumti ...	District Board.	620
		Kankarabad ...	Do. ...	Ditto ...	470
		Raitha ...	Do. ...	Ditto ...	224
		Ghaila ...	Do. ...	Ditto ...	260
		Mahua Ghat ...	Do. ...	Private ...	...
		Gaoghat ...	Do. ...	Do. ...	...
		Dilkusha Ghat,	Do. ...	Do. ...	...
		Gopramau ...	Jhingi Nala	Do. ...	...
Malihabad.	Malihabad.	Badian ...	Gumti ...	District Board.	75
	"	Manjhi ...	Do. ...	Ditto ...	455
	"	Kalwa ...	Do. ...	Ditto ...	320
	Mahona	Bisahri Ghat...	Do. ...	Ditto ...	325
Mohanlalganj.	Mohanlalganj.	Suriamau ...	Do. ...	Ditto ...	385
		Salempur ...	Do. ...	Ditto ...	500
		Sheikhuapur ...	Do. ...	Ditto ...	212
		Gauria ...	Do. ...	Ditto ...	225
		Ghuskar ...	Do. ...	Ditto ...	600
		Nurpur ...	Do. ...	Ditto ...	196

MARKETS.

Tahsíl.	Pargana.	Village.	Name of bazár.*	Day or days.
Lucknow.	Lucknow.	Chinhat	Rafatganj ...	Sunday and Thursday.
		Qila Muhamdinagar...	Bazár Bangla ...	Ditto.
		Barhi	Bazár Saiyid-un-nissa.	Friday.
		Juggaur	...	Wednesday.
	Kakori	Kakori	...	Tuesday and Saturday.
	Bijnaur.	Bijnaur	...	Monday and Friday.
		Latifnagar ...	...	Ditto.
		Piparsand ...	...	Ditto.
		Rahimnagar ...	...	Wednesday and Saturday.
		Ain	...	Tuesday and Saturday.
		Narainpur ...	...	Ditto.
		Behta	...	Ditto.
		Banthara ...	...	Sunday and Wednesday.
Malihabad.	Malihabad.	Malihabad ...	Mirzaganj ...	Ditto.
		Ditto ...	Munshiganj ...	Thursday and Saturday.
		Bakhtiyarnagar ...	...	Wednesday and Saturday.
		Garhi Sanjar Khan ...	...	Monday and Friday.
		Kasmandi Kalan ...	...	Ditto.
		Pakra	...	Ditto.
		Rahimabad ...	...	Monday and Thursday.
		Mal	...	Sunday and Friday.
		Para	...	Wednesday and Saturday.
		Latifpur... ...	...	Tuesday and Saturday.
		Aindar	...	Ditto.
	Mahona.	Bhauli	...	Ditto.
		Behta	...	Ditto.
		Mahona	...	Sunday and Thursday.
		Bisramganj ...	...	Ditto.
		Babuganj ...	...	Ditto.
		Rajauli	...	Ditto.
		Itaunja	...	Monday and Friday.
		Banoga	Amaniganj ...	Ditto.
		Thalwansi ...	...	Sunday and Wednesday.

* This column is left blank where the name of the village and the bazár are the same.

MARKETS—(*concluded*).

Tahsíl.	Pargana.	Village.	Name of bazár.	Day or days.
Mohanlalganj.	Mohanlalganj.	Mohanlalganj ...	...	Sunday.
		Amethi	...	Sunday and Wednesday.
		Ditto	...	Tuesday and Saturday.
		Bahrauli... ...	...	Ditto.
		Nagram	Bazár Khera ...	Ditto.
		Ditto	Mandi ...	Monday and Thursday.
		Ditto	Kotwáli ...	Monday and Wednesday.
		Samesi	...	Sunday and Thursday.
		Sarai	...	Monday and Friday.
		Mau	...	Wednesday.
		Miraknagar ...	...	Monday and Tuesday.
		Paharnagar Tikaria...	...	Ditto.
	Nigohan.	Gumanganj ...	...	Sunday and Thursday.
		Dayalpur... ...	...	Tuesday and Saturday.
		Sissaindi... ...	...	Wednesday and Saturday.
		Kankaha... ...	...	Tuesday and Friday.

FAIRS.

Tahsil.	Pargana.	Village.	Name of Fair.	Date.	Approximate average attendance.
Lucknow.	Lucknow	Qila Muhamdinagar.	Kanslila ...	Bhadon Sudi 8 ...	20,000
		Sheikhpur ...	Mahabir Mela.	Magh, first Tuesday.	10,000
		Sargamau ...	Sarwar Ganga.	Kartik Puranmashi.	7,000
		Thawar ...	Sattiji ...	Aghan Badi 8	5,000
		Bhaptamau,	Takya Pandi Shah.	12th Jumad-ul-awal.	700
		Birha ...	Surajkund ...	Bhadon Sudi 6 ...	6,000
		Jugauli ..	Mela Sangam.	Magh Sudi 1 ...	125
	Bijnaur...	Bijnaur ...	Malik Umar Shahid.	Baisakh, last Sunday.	7,000
		Ditto ...	Urs Maulana Fakhr-ud-din.	11th Rabi-ul-awal	400
		Kali Pachhim	Mahabir Mela	Jeth Badi 10 ...	1,000
	Kakori ...	Kakori ...	Urs Turab Ali Shah.	20th Rabi-us-sani	1,500
		Ditto ...	Urs Karamat Ali Shah.	6th Jumad-ul-awal.	1,500
		Ditto ...	Urs Madar Sahib.	11th Jumad-ul-awal.	225
		Ditto ...	Mela Qazi Gadhi.	21st Ramzan ...	400
		Amethia Salempur.	Dargah Pir Tej.	10th Ramzan ...	500
		Doma ...	Dargah Pir Sahib.	22nd Ramzan ...	500
Mohanlalganj.	Mohanlalganj.	Mohanlalganj.	Ramnaumi ...	Chait Sudi 9 ...	2,000
		Salempur ...	Ganga Ashnan.	Kartik Puranmashi.	12,000
		Sheikhuaghat.	Ditto ...	Ditto ...	8,000
		Samesi ...	Dhanusjag...	Aghan Sudi 3 ...	4,000
		Nagram ...	Ditto ...	Aghan Puranmashi.	5,000
		Karora ...	Ditto ...	Aghan Sudi 5 ...	4,000
		Hulaskhera,	Kalesar Debi.	Kartik Puranmashi.	3,000
		Goshainganj,	Athon ...	Chait Badi 8 ...	4,000
		Khujauli .	Ramlila ...	Kuar Sudi 10 ...	1,000
		Shahmuhammadpurania	Ditto ...	Ditto ...	500
		Gomikhera...	Ditto ...	Ditto ...	500
		Amethi ...	Urs Bandagi Miyan.	26th Ziqad ...	1,500
	Nigohan,	Purania ...	Dhanusjag,	Aghan Puranmashi.	1,000
		Rati ...	Ganga Ashnan.	Kartik Badi 14 ..	10,000

FAIRS—(*concluded*).

Tahsil.	Pargana.	Village.	Name of fair.	Date.	Approximate average attendance.
Malihabad.	Malihabad	Malihabad ...	Takht ...	7th Muharram ...	5,000
		Ditto ...	Ashra Muharram.	10th Muharram...	1,000
		Ditto ...	Kanslila ...	Bhadon Sudi 9 ...	4,000
		Mahmudnagar.	Ditto ...	Bhadon Badi 11...	2,000
		Ditto ...	Athon ...	Chait Puranmashi,	500
		Garhi Sanjar Khan.	Do. ...	Chait Badi 8 ...	2,000
		Kasmandi Kalan.	Do. ...	Ditto ...	4,000
		Ditto ...	Kanslila ...	Bhadon Puranmashi.	2,000
		Mal ...	Mahabir Mela,	1st September ...	300
		Do. ...	Athon ...	Chait Badi 8 ...	1,000
		Do. ...	Jalbihar ...	Bhadon Sudi 8 ...	1,200
		Bisahrighat,	Katki Mela,	Kartik Puranmashi.	10,000
		Ditto ...	Dasehra ...	Jeth Badi 10 ...	10,000
		Basantpur ...	Sheobart ...	Phagun Sudi 2 ...	1,000
		Akbarpur ...	Jalbihar ...	Bhadon Sudi 12...	400
		Karahwan ...	Debi-ka-Mela,	Chait Sudi 9 ...	500
		Ditto ...	Machaunia ..	Kuar Sudi 9 ...	500
		Tirwa ...	Dudha Dhari,	Kuar Sudi 11 ...	5,000
		Koni Sarodh,	Ganga Ashnan.	Kartik Puranmashi.	1,500
		Ditto ...	Sheoratri ...	Phagun Badi 13	2,000
		Patauna ...	Mela Patauna,	12th December ...	200
		Gonda Muazzamnagar.	Harara ...	Kartik Sudi 2 ...	2,500
		Mau Shahidan.	Urs Shah Sahib.	15th Rajab ...	500
		Salehabab ...	Urs Shah Bhikha.	18th Rabi-us-sani,	300
		Mirzaganj ...	Takht ...	8th Muharram ...	2,000
		Ditto ...	Ashra Muharram.	11th Muharram,	1,000
	Mahona...	Mahona ...	Dasehra ...	Kuar Sudi 10 ...	2,000
		Itaunja ...	Ditto ...	Ditto ...	4,000
		Ditto ...	Sheoratri ...	Phagun Badi 14...	3,000
		Ekdaria ...	Dasa Debi ...	Jeth Sudi 10 and Kartik Puranmashi.	6,000
		Alampur ...	Dhanusjag ...	Aghan Badi 7 ...	1,500
		Kumhrawan,	Ditto ...	Aghan Badi 9 ...	1,000
		Mawai Kalan,	Ditto ...	Aghan Badi 7 ...	300
		Dingurpur ...	Ditto ...	Ditto ..	300
		Amaniganj,	Sardporna ...	Kuar Puranmashi,	1,000
		Kathwara ...	Chandika Debi.	Amawas, monthly,	2,000
		Behta ...	Samra Bhawani.	Baisakh Puranmashi.	300
		Pakramau ...	Jhajaumir ...	First week of Safar	250
		Bhakhamau,	Dadupir ...	Ditto ...	200

POST-OFFICES.

I.—Lucknow City and Cantonments.

Office.	Class.
Hazratganj	Head Office.
Postmaster-General's Office	Sub-Office.
Aminabad	Ditto.
Hasanganj	Ditto.
Husainganj	Ditto.
Chauk	Ditto.
Cutcherry	Ditto.
Railway Station, Charbagh	Ditto.
Mansurnagar...	Ditto.
Dilkusha	Ditto.
Saadatganj	Ditto.
Paper Mills	Ditto.
Deorhi Agha Mir	Ditto.
Ganeshganj	Branch Office.
Sadar Bazar	Ditto.
Yahyaganj	Ditto.
Chaupatia	Ditto.
Husainabad	Ditto.
Victoriaganj	Ditto.

POST-OFFICES—(*concluded*).

II.—LUCKNOW DISTRICT.

Tahsíl.	Pargana.	Office.	Class.
Lucknow.	Lucknow ...	Chinhat	Branch Office.
	Bijnaur ...	Bijnaur	Ditto.
		Banthara	Ditto.
		Harauni	Ditto.
	Kakori ...	Kakori	Sub-Office.
Malihabad.	Malihabad ...	Malihabad	Ditto.
		Kasmandi	Branch Office.
		Rahimabad	Ditto.
	Mahona ...	Itaunja	Sub-Office.
		Mandiaon	Branch Office.
		Bakhshi-ka-Talab ...	Ditto.
Mohanlalganj.	Mohanlalganj,	Mohanlalganj ...	Sub-Office.
		Amethi	Branch Office.
		Goshainganj	Ditto.
		Nagram	Ditto.
	Nigohan ...	Sissaindi	Ditto.
		Gumanganj	Ditto.

List of talúqdárs holding land in Lucknow district, 1903.

Number.	Name of taluqa.	Name of talúqdárs.	Caste.	Pargana.	Number of villages.		Revenue demand.
					Villages.	Pattis.	
1	2	3	4	5	6	7	8
							Rs.
1	Balrampur ...	Maharaja Bhagwati Parshad Singh.	Janwar ...	Lucknow ...	6	8	9,520
2	Ajodhya ...	Maharaja Sir Pratap Narain Singh, K.C.I.E.	Brahman ...	Mohanlalganj ...	2	...	3,390
3	Mahmudabad ...	Raja Ali Muhammad Khan	Khanzada ...	Mahona ...	4	...	2,556
4	Paintepur ...	Raja Muhammad Kazim Husain Khan.	Ditto ...	Ditto ...	...	1	168
5	Khajurgaon ...	Rana Sheoraj Singh ...	Bais ...	Kakori ...	2	...	625
6	Jahangirabad ...	Raja Tasadduq Rasul Khan	Sheikh ...	Lucknow ...	3	4	4,467
7	Bharawan ...	Raja Madho Singh ...	Bais ...	Malihabad ...	4	3	4,311
8	Kumhrawan ...	Raja Rameshwar Bakhsh Singh.	Amethia ...	Mohanlalganj ...	3	11	5,817
9	Itaunja ...	Raja Indra Bikram Singh	Panwar ...	Mahona ...	53	3	39,373
10	Kori Sidhauli ...	Raja Rampal Singh ...	Bais ...	Nigohan ...	...	3	825
11	Sissaindi ...	Raja Chandra Shekhar ...	Brahman ...	{ Ditto ... { Mohanlalganj ...	28	5	37,596
12	Salempur ...	Raja Shaban Ali Khan ...	Saiyid ...	Ditto ...	24	2	36,896
13	Bahvi ...	Lala Jamna Parshad ...	Khattri ...	Nigohan ...	...	23	6,854
14	Kanchanpur ...	Lala Bisheshwar Parshad	Ditto ...	Ditto ...	...	23	6,854
15	Nandauli ...	Thakur Sher Bahadur Singh.	Bais ...	Malihabad ...	9	...	5,035
16	Maswasi ...	Mahant Harcharan Das ...	Nanakshahi ...	Lucknow ...	4	...	2,748

List of talúqdárs holding land in Lucknow district, 1903—(concluded).

Number.	Name of taluqa.	Name of talúqdárs.	Caste.	Pargana.	Number of villages. Villages.	Number of villages. Pattis.	Revenue demand.
1	2	3	4	5	6	7	8
							Rs.
17	Kakrali ...	Chaudhri Muhammad Jan	Sheikh ...	Malihabad ...	3	...	2,465
18	Sarawan ...	Lala Durga Parshad ...	Kayasth ...	Ditto ...	1	...	1,200
19	Gadia ...	Nazir Husain ... Shahid Husain ...	Sheikh ...	Mohanlalganj ...	4	...	6,957
20	Purseni ...	Thakur Muneshwar Bakhsh	Janwar ...	Ditto ...	5	3	4,600
21	Jalalpur ...	Maulvi Iltifat Rasúl ...	Saiyid ...	Malihabad ...	1	...	110
22	Mahona ...	Maharaj Rani ...	Panwar ...	Mahona ...	23	3	16,088
23	Sahlamau ...	Muhammad Ali Khan ...	Pathan ...	Malihabad ...	15	3	21,278
24	Kasmandi Khurd ...	Muhammad Ahmad Khan...	Do. ...	Ditto ...	11	3	18,064
25	Udraira ...	Thakur Lal Sheonarain Singh.	Bais ...	Nigohan ..	5	...	7,440
26	Gokulpur Aseni ...	Kunwar Girdhari Singh ...	Kayasth ...	Lucknow ...	5	...	1,892
27	Ahmamau ...	Shahara Begam ...	Saiyid ...	Ditto ...	6	5	7,182
28	Gauria Kalan ...	Majid Husain ...	Sheikh ...	Mohanlalganj ...	6	2	5,050
29	Jasmara ...	Sheikh Mohsin Ali ...	Do. ...	Lucknow ...	3	2	1,892
30	Gházipur ...	Fatim-un-nissa ...	Do. ...	Ditto ...	7	...	3,558
31	Behta ...	Mirza Jafar Ali Khan ...	Mughal ...	Bijnaur ... Mohanlalganj ...	12	...	13,375
32	Pawayan ...	Thakur Sarabjit Singh ...	Bais ...	Malihabad ...	4	...	1,705
33	Rasulpur ...	Rai Sri Ram Bahadur ...	Kayasth ...	Bijnaur ...	...	5	4,124
34	Mainahar Katra ...	Musammat Bilas Kunwar	Brahman (Misr)	Nigohan ...	...	1	371

GAZETTEER OF LUCKNOW.

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A.

B.